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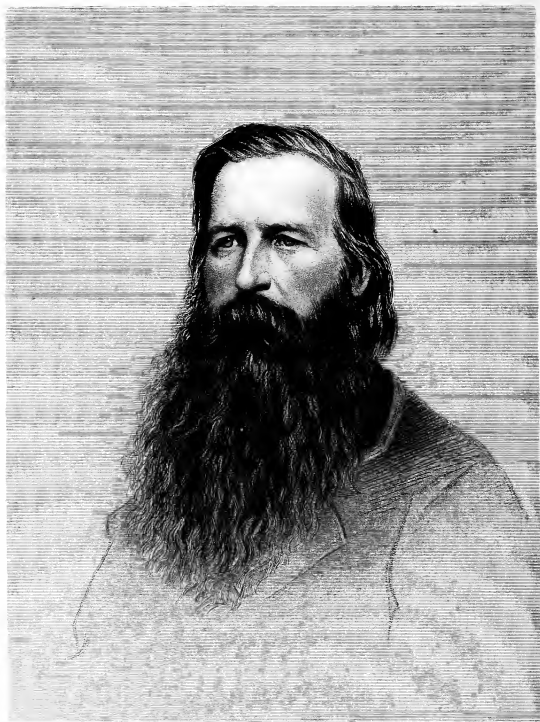
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UNITED STATES OF AMERICA.









H. Wright Smith, Sc.

James A. Cley

A VOICE FROM THE PRISON;

OR,

Truths for the Multitude,

AND

PEARLS FOR THE TRUTHFUL.

BY

JAMES A. [✓]CLAY,
EDITOR OF "DAVID SLING" AND "EASTERN LIGHT."

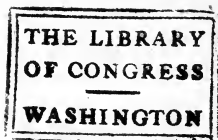
WRITTEN DURING HIS CONFINEMENT IN AUGUSTA (ME.) JAIL.

"Do men light a candle, and put it under a bushel?"



BOSTON:
PUBLISHED BY BELA MARSH.
GARDINER, ME.: JAMES A. CLAY.
1856.

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If a moneyed slave can add to his wealth and power by what the trade would regard as infringing on my copy-right, he must do so if he will; and if a loving free one can coöperate with me in spreading the truth, I hail him or her with welcome to a right with me in this book, or whatever else I possess.

m. v. - g. v. 23-22

PREFACE.

READER, this little work, with a slight exception, is what it purports to be, "A Voice from the Prison." It was written during the fulfilment of a sentence of six months' confinement within the enclosure made of a pile of stone and mortar, which forbade the reception of the pure air of heaven and the unadulterated sunlight, and restrained from the enjoyment of the beauties of nature, and the blessings of liberty, under the pretence of reformation, or making one more godlike.

It was not in the so-called dark ages of the world; nor was it in a foreign land, under the rule of some benighted savage, or religious despot; nor was it at a time when the earth drank the blood of the slain at the hand of a foreign invader; but it was past the middle of the nineteenth century of the Christian era, which proclaimed "freedom to the captive;" and fourscore years after

the same cry rang in loud huzzas from zone to zone, and it was proclaimed throughout the land that man's inalienable rights were life, *liberty*, and the pursuit of happiness. It was long, long after the people declared that no man's religion should be questioned, but that his right to worship God after the dictates of his own conscience should be guaranteed him. It was long after the wild forest fell before the white man's axe, and the red man silently acquiesced in his rule. It was long after the land was dotted thick with spires, and belfry-bells rang in almost deafening peals to congregate the worshippers of God, or the advocates of the Christian religion,—which religion is universal love. It was after all this; it was in our own time,—in the years one thousand eight hundred fifty four and five; in America's New England, the emporium of human freedom; in Augusta, Maine's capital,—that the prison doors are closed on one for living truthfully obedient to his own consciousness of right, and the Christian religion, sacredly regarding the right of every other living being. All this is true to the letter; and this little book, entitled "A Voice from the Prison," is a plea against such injustice, and like misrule, and in favor of universal life, love, liberty, harmony, and happiness. That the book contains "truths for the multitude, and pearls for the truthful," I might as well have left for the reader to

judge, after having perused its pages ; but such is as apparent to me, as that it is "a voice from the prison ;" though, at the utterance of many of the thoughts, comes the cry, "Mad-man !" "Mad-man !" though to me such are the most truthful and beautiful.

The people judge, as they must, from the judgments resting on themselves, which I must endure, unjust though they are, until the coming intelligence reverse their unjust judgments, and give these truths a place, where they should be, in every one's understanding.

My literary readers, if I have such, must not anticipate a feast of eloquence ; and those of few letters need anticipate only a plain dish of the simplest truths, served up in the commonest style. There are no condiments to gratify the depraved appetite ; nor are there sweets to tempt the undepraved. I would have the contents of the book devoured only on its own substantial merits ; not as I judge, but as the reader may judge.

At the age of fourteen, I finished quite a "common school" education, and made my debut into a country groggery, with a license from the "authorities" to give the intoxicating cup to whom I pleased ; and now, at the age of forty, I have, I hope, finished my prison discipline with those whom like authorities imprison for a like traffic, which, in my former days, was made re-

spectable, and even honorable, by their participation and approval.

Of course, my education, thus limited, was not for authorship, though I was perplexed much on moods and tenses, verbs and adverbs, nouns and pronouns. My fund of book education mainly consisted in how many gills in a pint, pints in a quart, quarts in a gallon, gallons in a barrel, tierce, or pipe; how many ounces in a pound, quarter, cwt., or ton; how many farthings in a penny, pence in a shilling, mills in a cent, cents in a dime, dimes in a dollar, &c. My business was not calculated to add to my then limited fund of book education, though it learned me much of depraved human nature.

For many years, after I abandoned the groggery, I lived in the fumes of tobacco, and gorged my stomach with the flesh of slaughtered animals; and ever, until recently, have been engaged in the world's strife for gold; therefore am destitute of a book education, so desirable for book authorship. My prison discipline, though it has given me a knowledge I could not elsewhere have obtained, and which I would be unwilling to part with though the cost be doubled, yet has not added to me words which I need to express my thoughts.

Though the book has reference to my particular case, it is by no means a personal affair, but is of general and universal interest. On the whole, it

is a radical revolutionist, religious, political, social, and commercial. It strikes at the root of the most popular and idolized institutions of the age, yet with so truthful and convincing arguments that the intelligent conservative is forced to concede that there is "too much truth in it." Those who are so blindly conservative as to be in love and harmony with the popular education, prejudice, custom, law, and fashion of the past and present, which is to be the standard by which to judge of what it treats, in all probability will find much to condemn. But those who are freed from prejudice, and dare rely on what is approved by the heart and understanding, will find but little or nothing to reject, but much to welcome, honor, and respect. If the childlike simplicity, such as Jesus taught is the kingdom of heaven, has an indwelling in the reader's heart, then we are one with the Author of all good, and our lives and aspirations can mingle together to our present as well as our future happiness. Such an one I hail as brother, as sister, and welcome them to a share, little though it be, of all I possess of this world's goods, and to truths yet untold that shall be of infinite worth to us.

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CHAPTER I.

AN ACCUSATION, AND MY DEFENCE.

[From the Eastern Light.]

GARDINER, SEPT. 25, 1854.

MR. JAMES A. CLAY,

DEAR SIR : — I delivered the petition as requested by you to do. It is not, however, in circulation, and it would be useless to try to get subscribers to it. I do not believe that ten persons, of influence, in Gardiner would sign it. There is one in circulation alleging insanity as a cause of your improper conduct, and Mr. ——— is doing his best to get subscribers to it, but with slow success. The most that sign it declare they should be ashamed to sign it were it not for the plea of insanity. You are not aware of the feeling in this community concerning you ; — there is a union of feeling with regard to it. It is openly said by nearly all, that, on account of your neglect of your family, and the lascivious conduct with Miss C. and others, you deserve severe punishment.

It is currently reported that your friends have offered to pay your fine, and also said that you are wilful, and will not return to your family. These things, whether true or not, serve to harden people against you. In order to show you correctly the feeling towards you, I have but to inform you that the petition for the release or pardon of Mr. H. was signed readily and numerously, while it is not only hard. but an up-hill business, getting subscribers to

yours. Many signed Mr. H.'s, declaring that they did so, not because they thought him insane or guiltless, but because he was sentenced harder than you; and that they considered you ten times more guilty than he. Now mark the difference. You were born here, and have had the benefit of rich parents, influential friends; have had a fair education; have been deeply engaged in business in the place, and for a long time held a good position in society; was considered a good, worthy citizen. While, on the other hand, Mr. H. is of a poor family origin, &c., and has no influence whatever. By reflecting for a few moments, you will readily see the feeling in this community with regard to you. Let me tell you, plainly, that even your nearest friends have doubts as to your being able to effect a release by a pardon; and let me further say to you, that, should you be so lucky as to effect it, unless you should return to your family, an effort will be made to find a still more gloomy place for you. In fact, it is openly said by influential men, that if you get released, and still continue to neglect your family, they will do their best to get you into the Insane Hospital. James, I have written this in a hurry, and in a rough manner, not because I wished to say aught that would injure your feelings. May God forbid that I should cause the least pang to any human being situated like you. But I considered it my duty to inform you of the feeling, as near as I could learn it, and as your nearest friends have expressed themselves.

I trust you will not come to the conclusion, after reading this letter, that this is a hardened community. There are many, very many, who would be glad to see you again in our streets, doing business, and again living with your family; and who would not only receive you socially, but would, as far as they could, assist you otherwise. I remain, very respectfully, yours, Q.

SEPT. 27. — DEAR JAMES :— I did not mail this letter as soon as I might, for the reason I wanted to become as well informed as possible with regard to the feeling concerning you. I now mail it, feeling the above to be a correct statement. Mr. H. has labored hard to procure subscribers to the petition, and has, I understand, got about eighty names. I hope you will find favor from the Executive.

In haste, truly yours,

Q.

I give place to the foregoing letter, for the purpose of meeting the charge against me of forsaking my family, and making such other remarks as occur to me. The most of the charges against me, or my position, I have answered elsewhere, in this and other papers. If what I have said, and what I now say, answers for my “friends,” it is well ; if not, they must wait until I can give them more light, or until they can appreciate the present, or until I can appreciate their light. What better can we all do ? But while they claim to be *my* friends, let them not practically falsify the doctrines of Christianity, or disobey the laws of God or nature, which are the same ; for while they are enemies to themselves there can be no true friendship existing towards me or any one else. As said Jesus, so say I : “He that doeth the will of my Father, the same is *my* mother, my sister, my brother,” or my nearest friend, and for whom I will make the greatest sacrifice, if any need be made, and who will make the greatest sacrifice for me.

I claim no friendship for birth, “rich parentage,” my former business relation, or talents, or for anything of the kind ; but for what I am now worth to the world — for the truth I have, and speak, and live, — for that alone, be a friend to me, and that not for my own sake

merely, but for your own. Let your own enlightened selfishness measure your friendship for me. If you *can* make the most out of me by incarcerating me in your mad-house, that do. I will go there cheerfully and without a murmur. But, first, consider if we are not now in an "insane hospital," whose walls are without limits, in this world, and to whose patients you are administering quack nostrums, trying to turn physician for me, a true one, whom you would have swallow your drugs, that would render me, like you, insane.

I merely make these suggestions for your consideration, not even wishing to impose the simple truism on yourselves; for I have learned a better philosophy than to force a *truth* even on those who receive it reluctantly. Such as I have, if you want that, I give freely; if not, it is no business of mine but to free myself, if possible, from the effect of your sins, and let you go your own way rejoicing or mourning, as the case may be, to your own destruction. Members of one body are we, and I must suffer for your sins as I am now doing, in prison, until I am raised above you, and joined to a higher sphere with Christ. Hence the necessity of my labors for your welfare, that I may be saved from the effects of your sins.

It is quite certain that there is insanity somewhere, but I am not sure that, taking a vote of the whole community, they would not throw the madness on those who persecute, rather than on me. But be that as it may, the fact would not be altered in the least. There has many a man stood *all* alone, and avowed a philosophical, astronomical, mechanical, religious, moral, or social truth, and some have paid as dear as their lives for the presumption. Ignorant persons have thought they must kill the man to kill the falsehood, as they supposed it. Yet the truth lives to bless, time without

end. Men have not learned that all falsehood must die of itself, and that all truth will also *live* of itself, and that persecution brings early to light truths that would much longer have remained unborn. Good comes out of evil, yet no good comes to those who commit evil, for committing the act.

On my own account it matters but little what "the feeling of the community" is towards me, otherwise than my connection with them, that obliges me to suffer for their sins. It is enough for me to know and obey the truth, so far as possible; but I have a feeling that I have not so many of what the world calls enemies, and so few of what it calls friends, as this brother of mine would have me think. Really, I don't believe there is one man, "influential" or otherwise, in my native town, that, were it left solely to himself, would not forgive me. However, if they are all unforgiving, the worse is their own; they cannot do me so much harm by keeping me in prison six months, as they do themselves by cherishing such a feeling. The petition, as it comes to me with the names, though under the plea of insanity, tells me that humanity still lives in the bosoms of many, though under many perversions. I do not apprehend that one in ten of those that signed that petition, heard it read, or knew that it embodied a plea of insanity. If they did, and as my brother says, were ashamed to ask a pardon for me on any other plea, it is only being ashamed of Christianity, even if I am the most vile sinner. Christianity, or obedience to the laws of God — love or humanity — is nothing to be ashamed of, even if it is frowned on by the towering steeples that rear themselves in countless numbers throughout the so-called civilized world. God and truth are not to be mocked with pretences; not even with sincere falses. He

did not make the world for shams, but for realities ; not for misery, but for happiness ; and they that would enjoy it must be real, must be happy.

Do not think I wish to be harsh when I speak of Christianity being frowned on by the towering steeples. It is not my wish to offend, but I do wish to learn the people there is something more beautiful to live for than that which we see everywhere called Christianity. This is the fifth Sabbath I have been within these prison walls, together with from fifteen to twenty-five other prisoners, and, as yet, have not had the first call from one who came as a Christian, from the churches, to administer consolation, though I have sat at my window on the church-going days, and counted from three to five hundred pass to and from church, once, twice, or thrice daily, and have written especially requesting ministers to call on me, hoping we might mutually benefit each other by an interview, but, as I have said before, have had no call ; yet I am in a little city that counts nearly half a score of churches, and as many societies taking the name of Christ.

Do the people think there is a future judgment, as they would teach me by the parable of the sheep and goats, and they are the chosen to sit on the right hand with Jesus ? Let them read the parable again, and undeceive themselves in regard to their election. Now is the judgment, and every inhumanity to a brother man, the "least" of them, as said Jesus, is a judgment against us, from which there is no escape by prayers, oblations or atonements. On every hand, high and low, rich and poor, bond and free, do I see the judgment, not that is to come, but that now is. I do not mention this by way of complaint that I am neglected, for I have, from humanity, not from the churches, very many kind attentions. A poor laborer,

who has labored for me months, in days past, came to me, kindly offering his money and services, and insisting upon my making known to him my wants, that he might supply them.

My keepers make my lot very tolerable indeed, by their care for my necessities.

The very essence of Christianity was forgiveness, and without which, and the looking after the cause of crime, we may multiply criminals indefinitely, only looking for a diminution in our convicts in the decrease of population. Public statistics give an increase of crime in a much greater ratio than the increase of population; and how else can we expect when states commit crimes to diminish crime? The increase of crime by such a course, is just as demonstrable as that two and two make four. Evil cannot be overcome, save and except by good. I say, "when states commit crime to diminish crime." States often attach a severe penalty to an offence against itself, when there is no offence against any — no crime whatever committed. State laws may be serviceable when they protect to individuals their natural rights, but are not so when a right is only secured to one by depriving another of a like; and they are pernicious, indeed, when they usurp authority, as they almost invariably do, to deprive the mass of certain natural rights, under the pretence of giving an equivalent in some other form. What is a state, that it should absorb a natural right of its subjects? No man has a *right even to barter away* a natural right. There is nothing that can be an equivalent. What can compensate man for the right to the soil, which he is deprived of, while it is sold in large tracts to speculators, not to use, but to lay idle, while hands lay idle and become profligate for its want? The plea of protection to the people, by

states, is a mere farce. The states protect themselves as states, while the people yield their life, their liberty, their happiness, for an idle fame. It is true this nation has thrown off the yoke of another nation that had become extremely burdensome; but why should it impose its own yoke on those who have outgrown the necessity of the burden? And what this nation has done is only to protect against another aggressor on human rights, of less enormity in some respects, and greater in others; — less in *declaring* life, liberty, and the pursuit of happiness, the right of all; but greater in withholding from millions of the African race and their descendants that right. Throughout there is much less disparity than one might suppose at first thought.

As I have said before, the true philosophy is forgiveness to those who transgress against us, leaving the transgressor to perish by his own selfishness, when he could not be reclaimed by our good. The woman, who was truthfully charged with adultery, being caught in the very act, Jesus forgave, and said, "Go, and sin no more." This, however, was after calling on those without sin, to execute the law; he being quite sure that those without sin were scarce, and those free from it he knew would, like himself, forgive.

My persecutors know, every one for themselves, who could or could not execute the law under the injunction of Jesus, "let them without sin cast the first stone." How many are free from the outward act of adultery, or that of the heart, which Jesus would equally reprobate, is not for me to say. • If their own hearts do not condemn them, I shall not, unless they undertake to visit on me their own condemnation, — in which case I will, if possible, show them they are the sinners, and not me. But I will say, let none under the law of

death, condemnation and punishment, deceive themselves by supposing they are under the law of life, or have eternal life abiding in them.

Now, in regard to the neglect of my family, I have, first, to justify myself for forsaking them, from the words of Jesus—if my friends will admit of such authority. If the record be correct, he said, “He that will not forsake father, mother, brother, sister, or wife, for my sake, is unworthy of me.” Here is authority, or justification, from the highest source, which all Christendom would point out to me, as a guide, for committing the act I am charged with, of “neglecting my family.” But how is it about the act? I have not yet been guilty, if guilt there would have been, by forsaking them. I have ever done my best to win my family to me and the views I conscientiously entertain; and I do not doubt, but for the interference of the laws, and certainly for the interference and the meddling of others, and a corrupt public opinion, that we should now have been together, as happy a family as lives. This, my wife is not now willing to admit; but, be that as it may, the public laws took from me the custody of my daughter, together with money sufficient to support my family several months, and were the means, directly or indirectly, of driving my son to a far-off shore, and my wife *took herself* from me. I did not forsake or send her away, but have ever, from the first, treated her with the utmost kindness it was possible for me to do, and both of our lives is the reward of the principles I have advocated and endeavored to live by — though this probably will not be admitted by those who know not the principles by which I am actuated; yet, it is nevertheless a truth worthy of the investigation of all those who desire life, health, and happiness.

I say, "my wife took herself from me." It was not until after she felt herself insecure with me, in my principles. She saw I was determined to live for freedom, and that the public were equally determined I should not. She knew I was pecuniarily embarrassed, and saw my friends one after another withdraw from me; saw my business prospects ruined — me an outcast by society, and a penitentiary convict — her friends forsaking and chiding her for giving me the least countenance in my course — herself with impaired health; and feeling the dependent situation that most or all females do in the servitude of their sex, she was forced, as thousands of others are forced, under similar circumstances, to float with the current. But thanks be to the Omnipotence of truth, which is all-sufficient to save those who recline on it, even amid all these conflicting currents!

I attach no blame to any one for what has been done. I am even thankful for the persecutions I have received. I can see plainly that much good has and is to come from them, and only hope others may be in the right to enjoy the good as it comes.

I pass no judgment on the "community." It is my brother who does so when he tells me he thinks there cannot be ten names obtained on a petition for my pardon, and that Mr. H.'s are obtained only because his sentence was harder than mine. It seems, if my brother was not deceived, that the forgiveness was not in their hearts; but, because they did not punish me more, they would relieve him, if possible. I am thankful that I am an instrument, indirectly, if his pardon be granted, of having mercy shown him.

I would gladly be "received socially," and can amply repay any society for all the kindness they will bestow on me, and a greater reward than I can give

will await them ; but for all the favors they can possibly bestow I cannot prostitute myself to their sense of right, without not only rendering myself worthless to them, but my life a drug to me.

As to living with my family, I can do so with great pleasure, if permitted, which I doubt not will be the case by and by, if not at present ; but I hope the public will not insist that I shall make my love as selfish and sensual as theirs, in order for me to live in my native town and state ; for if they do I shall have to “shake the dust from off my feet,” and flee to another. I must, if I live at all, do so for a higher destiny than most mark out by their lives ; and if my family will join me, it is well, — I shall be *very* happy. If they choose not to, they nor any one else ought to complain that I leave them. If I cannot live in love and harmony here, I ought to go where I can. I have lived an Ishmael long enough, and as soon as may be wish to join a community whose interests shall be united ; where love shall take the place of gold, peace that of war, plenty of want, health that of sickness, life that of death. In a word, I wish to place myself in a model kingdom of heaven, an emblem of what the world *is* to be.

In former times, “those that believed had all things common ;” and if I choose so to associate with those who believe with me, my Christian brethren, at least, ought not to bring a charge against me for so doing. If they can make the most of life by living as they do and as I have done, I am content they should. I will not “compel them to come in,” unless they be drawn to me by a power they do not wish to resist ; and, while I do not trouble them, I pray they do not impose their life or laws on me.

As I said before, if my wife choose to join me, I shall

be very happy, indeed ; but if she choose not to, and rather live in the society where she is, as it has been or is, I shall regret it, but shall not complain. All the property that I have, if any, if the law require it, or she ask it, I will leave her, and hereafter, if she need, will do what I consistently can for her. But my life, my soul, I cannot leave in the keeping of those who have no care for their own.

For years past my heart has yearned for a state of society far above that which I have enjoyed. I have desired to join an association. My wife has not been ready; but by the marriage law of the state, which places the wife in the hands of the husband, I could have taken mine by force of arms, if I chose so to do, away from her friends and former associates, and carried her, contrary to her wishes, with me, and murdered her by inches ; and, long ere this, by exercising your own law, have freed myself from the obligations of the law, and been styled a worthy member of your society ; but I have tarried here, and endured everything but death itself, that I might win her to the only principles that can *now save her or me*, and the only principles which will save and redeem the world from the sin and death that threatens to annihilate the race.

These sentiments may be feared, or may be mocked at, and I may be “stoned,” “crucified,” lynched, or robbed and imprisoned, yet they will live and flourish ; they are as impregnable as life or motion. The race may yield the earth again to be shrouded in savage darkness ere these immutable laws of God are repealed. But there need be no fears, unless it be they fear the practical workings of Christianity, or obedience to the laws of God, love or harmony, which will save us from the countless ills that afflict humanity on every side.

It is true that many, very many institutions,—none

but the false — are to fall, while mankind are to be saved. “Old things are to pass away,” and many, or “all things to become new;” but there will be better conditions for happiness for every man, woman, and child, than are now enjoyed by the most affluent. No one is to be robbed, plundered, seduced, or murdered, by those who embrace these truths. If anything of this nature is to be done, it will be by those only who remain in the present order of society; and that evil will soon overcome itself by destruction, or be overcome by the good of the new.

Will I be shunned if I say that the marriage law, as it now is, is the deepest and biggest root of the tree of evil? It is even so; though, when compared with the other institutions, this is deemed the “holiest of the holy.” Under its strong arm is the slavery of slaveries, the curse of curses, the sin of sins. What a tale of woe does it tell to the world in the disease, deformity, and death, that it sends forth in the offspring of its bonds! What does it tell us by the frequent calls for divorce, the separation of families, and, what is worse, the remaining together in unceasing tumult! What by the frequent outbreaks of licentiousness, from which the most honored, the clergy, are not exempt, and for which the members of our state and national governments are most notorious! Who ever traced the atrocious murders and suicides to their cause, but found a large majority in this institution? The tragedy enacted in our own town, some eighteen years since, may give all its honor to indissoluble marriage, while the state may take the honor to itself of murdering a fellow-being, who, if guilty of the murder with which he was charged, might rightfully charge the murder to this law. The suicide so recently perpetrated, might it not be traced directly to the same cause? It is painful to recur to

these tragedies, especially to their friends, but the necessity of the case demands facts. How many murders, having a cause here, that do not come to the light, God only knows. Almost innumerable volumes would be required to record the slow murders that have been and are being perpetrated, under the sanctity of "what God has joined together let no man put asunder;" as though God required man to make a law to hold together what he has joined! The laws not only endeavor to hold together what God has not joined, but put asunder what he *has* joined. Who can say God joined two persons together to wrangle like cats and dogs? God is love, and never designed that any should live together longer than they continue to love each other; and this will be as long as life lasts, and without a separation in death, when the laws of God are learned and obeyed. If men and women are competent to make a contract of marriage, are they not competent to disannul that contract; or if God "makes matches," may not God unmake them?

I am no advocate of licentiousness, legal or illegal, nor do I wish to impose my life or laws on any one. Those who are content with the present state of society and laws, I pray may be allowed to live under their influence; but while I endeavor to honor the Christian religion in my life, I beg that my professing Christian brethren do not think to oblige me to dishonor it.

And those, my brethren, who make no pretence to Christianity, I must remind, we are in a country to which our fathers fled from religious persecution, and styled it "the land of the free;" and shall it now become the persecutor, and impose bonds on me, especially when the national and state constitutions declare free religious toleration, which is exercised by half a score or more religious sects in every populous town; among

which are the Quakers, who were once whipped for a religion that was thought seductive; and the Shakers, with their peculiarities? Among all these, may I not enjoy a religion differing from any one?

The marriage institution is a religious ordinance, and the constitution of the State and the United States pretends to guarantee free religious toleration. If the marriage institution be not a religious rite, then marriages are not divine, — are not of God, but a mere civil contract; and shall the constitution of free America not allow her subjects to make and unmake civil contracts, if they choose? Will it not be more wise to leave matters of love with God, who is love?

Those whom my brother mentions who would “assist” me, let them do so by assisting themselves, by being obedient to the laws of their own lives, by putting away all unnatural stimulants and narcotics, and unwholesome meats, which will enable them to labor more excessively, if there were need; and let them learn of John the baptist, daily baptism, — not a mere sham sprinkling, but a thorough cleansing of the whole body daily, — and they will be soon ready for the baptism of the spirit of Jesus, which shall teach them all truth, the least of which will not be forgiveness.

I have much more on my mind that I would say in connection with this letter, but I have not room now, and I am making this article lengthy.

CHAPTER II.

PETITION TO GOVERNOR AND COUNCIL OF MAINE FOR MY RELEASE.

*To the Governor and Executive Council of the State
of Maine.*

GENTLEMEN : — I understand you are, by a petition to be presented to you, to be made acquainted with my conviction, sentence, and imprisonment, in the jail of the county of Kennebec. This is to join those, my friends, in their prayer for my pardon and release, but not offering the same plea as an inducement for your granting it.

Lest you should not receive that petition, I will give you a statement of my case. I am a lawfully-married man, and have ever, until the indictment for this offence, lived in as pleasant relations with my family as is usual. I have what I presume to you are peculiar views in regard to the marriage law, and all other statute laws. I am looking for the time to come on this earth, when the race will be so pure and good there will be no necessity for any other than the laws of God to hold men's passions in check. Then they will neither marry nor be given in marriage, but will be as angels in heaven.

I was first charged with adultery, and then with lewd and lascivious cohabitation with an unmarried

woman, in my own house. The evidence against us (she was put on trial with me for the same offence) was that we slept in the same bed. The rebutting evidence was her virginity, which was proved by two respectable medical men in regular practice, after an examination. On the first charge, adultery, the jury gave us a verdict of not guilty. On the second charge, before another jury, the verdict was reversed, and we have been sentenced, she to four months imprisonment in the county jail, or fifty dollars fine; I to six months, or two hundred dollars. I have paid her fine, and she has fled from your state, as many others have fled in times past from the persecutions of those who could not so readily receive new thoughts. I am on my fifth week's imprisonment, and to induce you to release me from this confinement is the object of this petition.

I earnestly pray with them that you let me go; but, while I do so, I do not wish you to understand that I make a plea, or give my assent to a plea, of insanity, to excite your sympathy in my behalf. Not that I am not in want of your sympathy, — for I am, — but I do not wish to resort to falsehood, or what I think such, to obtain your favor, or any other good.

Your petitioners, I doubt not, think me a *non compos mentis*; and, perhaps, if you should seat yourselves by me for half an hour, and listen to what I could tell you *I know*, you would leave me verily believing and perhaps uttering "he hath a devil." Yet, for all this, gentlemen, I would rather lay here to fulfil my sentence, than you should understand I assert or give my assent to ask my freedom under the plea of insanity. If what I behold in the religious, moral, political, judicial, medical, physical, commercial and social worlds, are sanity, then I acknowledge with humility my *insanity*, for they are all reversed in me. But, gentle-

men, ere you pass such a judgment on me, remember that the sanity of one age becomes the *insanity* of another. The laws that but a few short years since had an honorable place in your statute books, and in your hearts, are now black with infamy. Such has been, and such will be, while states make laws, until they make the unchangeable laws of God or nature the base of theirs. Should *this* petition change your mind in regard to my sanity, I hope it will not be prejudicial to my release by a pardon from you. If you credit the former petition and petitioners, rather than me, then, if you please, grant their prayer. If you credit me in regard to my sanity, then believe me further in regard to my innocence, which is equally worthy of your sympathy; for I assure you there was no intention to commit the alleged crime, or any other crime, nor was crime committed. I know, gentlemen, that adulterous persons may judge from the circumstances that I had adultery in my heart, or lascivious persons accuse me of lasciviousness; but from "the pure in heart" such judgments *could not* come.

I assure you, I know and obey a higher law than your smoky volumes have record of, or your smoky men or courts can understand or appreciate, and I should be judged by none others than those who know and obey that law, for they alone of men can render me a just verdict. If I do not misunderstand, *your* law grants a trial by one's peers or equals. Now, gentlemen, this could not be granted me at your courts; at least, I feared so, and did not avail myself of the right at my trial to challenge my jurors. I often talked with those connected with the courts, and not in one instance did I find those who had an idea of purity such as I profess, and I think should be possessed by every member of the human family, — at

least by every one who professes membership in the church of Christ.

I hope you will not think I am taking it upon myself to judge your courts or their members, for "I judge no one," especially to condemn. I have this judgment which I give, from their own lips, and am often mocked with ridicule at the idea of purity, though at almost the same breath I am pointed to the Christian religion for a code of morals, from which I get and know how to appreciate the injunction, "Be ye therefore perfect, even as your Father in heaven is perfect." Let me say to you, I am a believer, and I profess a somewhat consistent believer, in the Christian religion, which teaches forgiveness rather than condemnation and punishment; and those my equals or peers on a jury (if they could sit there), could in no wise condemn me, even if I were really guilty, and the most positive evidence given to that effect; but, as said Jesus to the woman caught in the very act of adultery, would they say to me, "Go, and sin no more."

You perceive my peers could not condemn me, and those that were not my peers could only judge me by their own lascivious hearts; for there was no positive proof against me of lasciviousness or adultery, but very much of the most positive evidence that I could not have committed adultery, which I should have done, having had the opportunity, if I had had lascivious intentions.

The "rule" of the judge at my trial is worthy of a passing note. It was in substance this: "Any act committed by them, that would excite the lustful passions, would be cause for a verdict of guilty." He did not tell the jury in whom I might be the cause of exciting lustful passion to make me guilty, — whether in him the judge, they the jury, myself, or any one else in par-

ticular ; but that, should I be the cause of exciting lust, no matter in whom, I must be found guilty. Under this rule I should decline promenading your streets with a lady, lest I be found a criminal. I too often witness the lewd remarks and gestures of men who throng our thoroughfares, in clubs, and even your church-doors, to suppose I could escape the prison under such a law, "though to the pure are all things pure."

For walking the streets of my native city with a female whose virtue was untarnished, except in the imagination of the lewd, whose only peculiarity was the Bloomer costume, so called, I have been chased and mocked with extreme insolence.

One who teaches virtue is obliged to put up with the insolence of the vicious, and bear the reproach of a false modesty and a corrupt public opinion ; and it is for you, gentlemen, to say if continued imprisonment shall be added to these.

It is not my object to judge those who found for me a verdict of guilty, or the court who sentenced me, or the public who reprobate me ; but I only wish to use these truths in my possession to free myself, if possible, from the sentence of *their* condemnation. And those facts I do not wish to use in a spirit of retaliation, but rather in that of charity ; for the condemnation of the higher law resting on them for their sins, from which there is no appeal or escape, is all-sufficient without my harming myself by giving them even an angry thought. Now, gentlemen, do you think every word I have said of my innocence false ? — then, I beg you do not punish to reform me, for I assure you evil is only overcome by good, except in destruction ; in which case it should be left in the hands of the evil to perform.

Do you think society need be protected from my doing them harm? I hope to be able to present you with a petition, from those who know me well, saying they deem me an inoffensive man, and praying that you pardon me, — which tells you in substance I am no wolf, which, if set at liberty, will prowl about your premises.

Do you fear to forgive me lest it open a wide door for other of my fellow-prisoners to trouble you with their petitions? I assure you it is a door you may with the utmost safety throw wide open, if your object be to reform the fallen, which I should wish cannot be doubted. It is the life of Christianity, the science of reform, to forgive. As we forgive, so are we forgiven; “the measure we mete is measured to us again.” Then measure to men charity and kindness, that the same may echo and reëcho, until its influence shall fill the world, and sheathe every sword, and unhinge every prison-door, and let the captive go free, bearing on his heart the influence of the kindness you bestow on him.

And while you are doing this great kindness to the fallen, do not feel that you are no recipients of the blessings you bestow; for you are the “members of one body,” the whole of which is saved when you cure the diseased limbs, and may I not say the whole of which must be lost or destroyed, if not cured in a similar manner to that which I have pointed out. It is true that “they that take the sword shall perish by the sword;” or, in other words, evil shall perish by evil, while the good must be saved by good. They are distinct principles, and cannot work together. We are evil when we think to overcome evil by evil, and all punishments are evil.

Pardon me, gentlemen, for thus presuming to instruct or dictate you; for be assured it is with the

most benevolent intentions that I have thus spoken to you.

Do you think I am "flush" with money, and can pay the two hundred dollars' fine for my liberty? I assure you I have met with a succession of pecuniary losses, and am embarrassed with debts that it will be very difficult indeed for me to extricate myself from; and now, through the interposition of your laws, and the reprobation of a corrupt public opinion, I am deprived of my former lucrative business, which would render it very inconvenient, indeed, for me to meet the desired fine; and besides this I have a wife and daughter, who need all the means I have at my disposal; and, more than this, it would be a violation of a high moral principle that I have within me to purchase my liberty, which by a divine right belongs to me, without the payment of gold. And, above all these considerations, gentlemen, I wish to teach my professing Christian brethren, that it is better to forgive than to punish a brother man whom they would reclaim. If you do not think proper to grant *me my prayer* in setting me at liberty (or if you do), will you please come to this prison personally, and examine carefully into the merits of the prisoners, and learn if there be not one, two, or more, who *are* worthy of your regard and their liberty, while I lay here, if need be, to fulfil my mission in rendering some or all more free by my bondage.

For ages past, political, religious, and social reform and freedom, — the latter only another name for the former, — have depended on bloodshed for their growth. But these are all reforms that need reforming, which I, in some measure, hope to be instrumental in achieving. You see, gentlemen, from my position, I am no aggressor, no avenger. I can but teach, and then submit to my fate, and that patiently and quietly, until

the time of my deliverance comes. I say teach. I must live a truth I teach, so far as I am permitted, else the truth is at least lost on me.

I want, I sincerely ask the reality of what our fathers fought and bled for, and only obtained the shadow of. I want my natural rights, "life, liberty and happiness;" the pursuit of the latter does not answer me. The living death or dying life that everywhere surrounds me does not meet my internal want of life; nor does the liberty to think, speak, and act as others do, and dictate I should, answer for the liberty God has given me in my spirit, and I trust will help me to live in my life.

I do not ask another's life, liberty or happiness, or a right to infringe on either of those rights of my brother man to enhance mine, but only that I may be free to live truthfully, and thereby teach in what a true life consists; and this by no means for *me* alone, but that you, and others who will, may be partakers with me of the blessing of that true life, unbounded liberty and everlasting happiness. Grant me this, gentlemen, my prayer, and I will ever remain your humble servant in the promotion of good.

JAS. A. CLAY.

AUGUSTA JAIL, Sept. 25th, 1854.

May I ask another favor, the publication of this petition?

PETITION FROM JAMES A. CLAY TO HIS HONOR JUDGE RICE.

DEAR BROTHER, —

Forty days have elapsed since you sentenced me to this sepulchre, in the midst of this wilderness of

sin. Does not my tarry suffice? Have I not more than filled the demands of the public mind, for the seeming offence I have committed? Or is there anger still, that dwelleth only in the bosom of fools, to be appeased, ere I am allowed to breathe without contamination the pure air of heaven, and chase without restraint over the hills and lawns of fair New England, in the freedom that the Red Man enjoyed ere our fathers fled from oppressive laws, and styled it "the land of the free"?

Say, tell me, my brother, is it not in *your* heart to forgive me? And if it be in yours, may it not also be in the hearts of those over whose laws you preside? Is there not too much magnanimity there to deny me, your brother in these bonds, this one consoling boon — forgiveness? Must my heart go out in supplication for so heavenly a virtue, and return to me with its aching void unsatisfied? I ask not this of your rusty volumes that contain the law, or the blocks of granite that enclose them. I ask it not in your capacity as a judge, but rather as a man, — a brother man, — a Christian man, having a common interest with me under one Father, who seeks an indwelling alike in each of our hearts.

I thought, on the last Sabbath past, I saw you mixing with the eager multitude, making your way to the temple in pursuit of the bread of life, — not regarding this prison the more appropriate place to seek the "heavenly manna." Forgettest thou the saying of Jesus, "I was in prison, and ye visited me"? The least of those whom you have sentenced to be buried here, beneath these massive blocks of granite, is the temple of the "living God," toward whom, if you could feel as forgiving as Jesus was to those who sought to take his life, it would bring you a comforter

such as worldly honors, pomp or riches can never bestow. Do you seek a bubble that shall burst, leaving you without even the remembrance of the gaudy colors to feed your hungry soul on? Then pursue it with your fellows in yonder temple, whose spire points upwards, while its foundation is "on the sand." Do you seek the riches of eternal life, with a soul that hungers and thirsts after righteousness? Take the good book, which you would have for a guide, and come to me, and occupy this prison-home with me, and, if you are not totally blind, I will teach you greater truths than the world can receive. Are you deaf to this call? Then hear what I have to say to you in your official capacity, in defence of the right, and as a plea for liberty and universal freedom. The constitution of the State of Maine, over whose laws you preside, declares free religious toleration; that it shall not impose any form on any one, but that all shall have "the free exercise of their own religious sentiments, provided they do not disturb the *public* peace, nor obstruct others in their religious worship." — "And that all persons demeaning themselves peaceably, as good members of the state, shall be equally under the protection of the laws, and no subordination or preference of any sect or denomination to any other shall *ever* be established by law."

It happens the religion which I have embraced is the Christian religion, and is not of this world as it now is, and can have no need of the "protection of the laws," or any other protection than that of its own, which is love; nor could it receive any without violating its own sanctity. But it can plead, reason, entreat, beg or petition, that other religions do not seek to destroy it, and petition that the state do not violate its own constitution by inflicting punishments on those

who have *not* violated it; or that it do not lend its arm to religious sects to impose on another punishments for actualizing, — living in the life of the religion that they only live in the shadow of, by forms and ceremonies.

The marriage rite is a religious ordinance, so claimed by all sects, and to them conceded by the state, in permitting "all ordained ministers to solemnize the bonds of marriage." Now, may I not claim, and truthfully, too, the right to my religious sentiment, which is love, free and universal, and as other sects do, extend it to the sexual relations with such "bonds" as I choose to place myself under, or no bonds whatever, if I choose, other than those He who creates all life places me under, — provided I, as your constitution designates, leave all others to enjoy their religion in their own way, and am a peaceable member of society?

This is a question of no small moment, I assure you. It is this: Shall the Christian religion be tolerated in Maine, or New England — "the land of the free," so styled by our fathers, who fled from religious persecution. Shall humanity groan under the accumulation of sin, in spite of the laws and courts to suppress it? Shall God be disregarded until the judgments consequent on the transgression of his laws, be visited with two or ten fold more severity?

Shall the constitution of the State of Maine be prostituted to mercenary institutions for the demoralizing of the race, and the crushing of free institutions, as the United States Constitution has to the crushing of freedom in the South, and the demoralizing of the nation, making American freedom a mock and a by-word with tyrants and despots? I await your answer, by your opening or letting remain these prison-doors closed on me. To-day choose you which you will

serve, and say to the people by your acts, whether you strike for freedom or bondage, for God or mammon, for good or evil, for life or death. Do not fear to do the right, though the thunders of all earth's artillery frown on you, for the right is of God, and will prevail.

You know something of my former life ; you know of my case by the evidence presented you at the trial ; you know that we proved to you a purity in the sexual relations " almost unknown in the annals of history." You acknowledged it without a precedent in your court. You know the offence of which I was charged was in my own house ; and you know that my lawful wife and children did not appear against me ; and I know that my children (until the interference of the " authorities ") loved the woman as a mother or sister.

You know I did not disturb the public peace, except by actualizing *their* own religion in *my* own house ; which incensed them against me, and for which she (the woman) was thrice thrown into prison, and redeemed by friends, and at last by gold, and has fled from your state ; and now, to extract gold from me, which I have not, or to fulfil your law, you have sentenced me to this prison. And now, to fulfil a higher law, let me go, I pray you.

JAMES A. CLAY.

To RICHARD D. RICE, Judge of the S. J. Court of
Maine.

AUGUSTA JAIL, Oct. 14, 1854.

PETITION TO NEW GOVERNOR, OF 1855.

To the Governor and Council of the State of Maine.

GENTLEMEN : —

Please permit me to solicit your favor in granting me a release from further confinement in this jail, by sentence of Judge Rice, of the Supreme Judicial Court of this, the County of Kennebec. I petitioned your predecessors without avail. I send you a copy of that petition, that you may understand me as fully as I am able to make you do now. I have spent something more than four months of my sentence; therefore but little less than two remain unfulfilled. Do not, I beg of you, turn a deaf ear to my prayer. The time, though short, which I should have to lie here to fulfil the sentence, would be of much importance to me. You may be assured that it will prove no dishonor to you if you grant my petition; therefore, if you can, please gratify me, and your own sense of justice and humanity.

Very truly, yours,

JAMES A. CLAY.

AUGUSTA JAIL, Jan. 5th, 1854.

This petition was to Gov. Morrill and his Council, who were famous for their "Maine Law" advocacy. The reader already understands that the release was not granted me.

CHAPTER III.

FREE LOVE ; OR, LOVE IN FREEDOM.

THIS subject takes a wide range. It necessarily involves the relation of the sexes, and through that the church, the state, and the nation ; therefore, the social and moral, the religious and spiritual, and the political and universal harmony of the world.

At the mention of the relation of the sexes, immodesty clothes herself with a false modesty, and whispers hush, hush ! while her cankering pollution is greedily gnawing at the very vitals of humanity. The religions of the world draw around them their wardrobes of "sackcloth" to reflect their darkness without, while they cover that within, which they fear should come to the light of investigation, and shout "heretic !" "blasphemer !" "infidel !" while every step toward science, humanity, God's true laws, or Christianity, has to contend inch by inch with the extreme of the power of their inquisitions, persecutions and scandal, to inflict. The governments of earth, the offspring of a false religion, cry "order," "justice," "freedom," "protection," which they mockingly pretend to guarantee to the people, while they insultingly impose on them confusion, injustice, bondage, and destruction.

It is past the middle of the nineteenth century of the Christian era, and we as a people, at least in precept, honor Christianity almost to idolatry. As a nation we boast of virtue unsurpassed by any other, and of a government outvying all. It is here, then,

of all other lands on earth, that humanity should venture to strip from vice this garb of virtue ; from anti-Christianity her sanctimonious covering, that forbids the light of truth from shining ; and from government her usurpation and destruction, under the plea of protection and salvation.

There is no modesty, no religion, no government, or laws, short of obedience to the laws of God or nature, that are worthy of an effort to sustain. But woman and man, the noblest of God's work on this material earth, who for these falses have been sacrificed in countless numbers, are worthy of salvation, ay, redemption and communion with the angels in heaven. Though these idols, these creatures of a perverted education and false imagination, fall and crumble back to dust, fear not, but know you, that if you abide in the truth of your own bosoms, according to your own understandings, you cannot be lost ; but, if false to that light for some external taper, it may fail you and leave you in the dark.

That light is that which it is said "lighteth every man that cometh into the world." It is love, — the love of our own natures, which we have been taught must be crucified, subdued, warped, placed in bonds to some external thing by some external law. Then bear with me charitably, I pray you, and do not imagine I have aught but love in my bosom for humanity, while I speak ill of these institutions which have led to such false practice, and to sustain which we have suffered to such a fearful extent. I repeat, fear not, though these institutions crumble in your grasp ; for on their dissolution depends your salvation.

Freedom and love, of which I am about to treat, are two distinct principles, harmonious in themselves and with each other, and neither can be trespassed on with-

out evil consequences following. If any love evil rather than good, we should leave them free to pursue it, even unto death. The worst they will do is to rid the world of themselves; while, if we step in to prevent, in any other manner than that of love, we not only make them grasp the evil with more vehemence, but we involve ourselves in the evil with them, without the possibility of bestowing any benefit whatever.

Freedom is a universal desire of our natures, whether we be good or evil, and love is hardly less so. Each is as firmly rooted as our lives; our very existence is dependent upon the two principles combined. And each principle is dependent upon the other, as any virtue is dependent upon every other virtue, or any vice upon every other vice. Freedom cannot be enjoyed without love, though we may hurrah for freedom from '76 to time without end. Nor can love, pure and holy, exist with bonds, or without being free, though we may laud the marriage institution to the skies. These two principles, each of themselves so desirable, are not, when united, the bane of society, but rather the savior of the race, — the life of the human family.

God is love, or a spiritual element in which we live; and freedom may be said to be an element in which God lives; and if we enjoy one principle we do both. Said one, anciently, "Whom God has made free, is free indeed." Whom *love* has made free, is free indeed, is of the same purport; God being love, and free, and having an indwelling in our hearts, shall we not be in *love*, and *free* also? What else can we make of the state of living in God, and he in us, but love in freedom?

Love is an attractive principle, acting on the evil as well as on the good; while the repulsive force is in the evil, which separates itself from the good, lest it lose

its identity in a contact with the good. Are there those who can harm themselves by freedom, or love, or the two combined? Shall therefore all be denied freedom, or love, or both? The limitation of one is the limitation of the other, and the limitation of either is the curtailing of life. It might as well be said of all that their food and drink shall be measured to them, because some do not use food and drink properly; or that, because one loves meats to-day, they shall eat meats always, instead of making a change to bread or fruit; or that bread *and* fruits shall not be eaten by one, but that each shall eat meat, bread, or fruit, exclusive of any other diet. Such would be *die-it* in reality, and not life, and such is *die-it* in the present system of exclusive lust, or bondage and hatred, that exists in the place of virtue, freedom and love.

It is plain to me that such restrictions in food would have a tendency to destroy the relish for the more pure and healthy, and create a morbid appetite for that which is impure. So of bondage, or exclusiveness in love. It is death to the noble aspirations of the soul. Suppose it were possible that free love should lead to greater licentiousness the few or many who are licentious, — what then? The licentious can only couple with their own kind, and continue mal-practice to their own ruin; and not as now have those who would be pure and free from it submit to their polluting embraces, creating the evil where it would not otherwise exist. But no such result is to follow, but rather exactly the reverse. Men are blind in this matter, as in most of their other doings, and think to overcome one evil by another; but they are to learn that the transgression of one of God's laws is not to be overcome by the transgression of another. The evil

which now exists legalized will be lessened, and it will not be increased anywhere.

Those who teach freedom of love, also teach purity of person, and the race are to be taught the legitimate uses of the sexual organs, of which they are now so misinformed; and they will strive to profit by the teachings when they know all, and will succeed, too, by obtaining a degree of purity and pleasure that but few can now appreciate.

There is really no blessing to be taken from mankind, nor is there any curse to be given them. Nor do we propose to wrest from man the sword or any other evil by the same power that he now holds the sword or evil. Do not think to overcome ignorance with ignorance, death with death, evil with evil; — such is now the vain effort of the world; — but rather give life for death, light for darkness, truth for error, knowledge for ignorance, good for evil, love for hatred, and freedom for bondage. And to whom shall harm come of this? Not to those who receive good for evil; and it cannot any more come *to* those who give good for evil. Evil shall only come to the evil, and from the evil. It *cannot* come from the good, or reach the good. Those who are so blinded that they cannot receive the good, may think to do evil to overcome what they think to be evil, or good; but on such will their evil recoil, leaving us, if we are good, unharmed. The law of salvation is in the good, — it is in being good; and the law of destruction is in the evil, — it is in being evil.

For what I have to say of free love, or love in freedom, I have my own experience to sustain me, as well as sound philosophy. Though very humble, I do not feel that I am the lowest of the low, the vilest of the vile, in point of morals; though I am accused of licentiousness because I advocate free love, and have been tried

before the courts of men, and by them condemned; sentenced and imprisoned as brutes should not be. If there doth a mark appear on me, it is only the reflection of the marks of their own hearts. God has not put one there for free love; and that suffices for me.

For much that I am, — good it seems to me comparatively; others may call it evil if they must, — I am indebted to love in freedom — to good women who could take me to their bosoms in love when I wished to go there, and let me go in freedom when I chose to do so; neither of us giving or receiving any earthly bond whatever. I never had a more healthful, ennobling, refining influence exerted over me than was done by women, free, independent, truthful women, who loved in accordance with nature's laws, rather than according with the prostitution of statute law.

There are many objections to free love, that come up to the undisciplined mind — to those who have no thought of doing well without some external force of evil to stimulate them; but such objections are all answerable, and will be answered to themselves satisfactorily, as they progress in the knowledge of the truth. Such need only to pursue the truth they already are in possession of, that a greater light may shine on their path. It is useless that we close our eyes to the ray of light that environs us, and pray for all wisdom. It is only by being truthful to our present convictions of right, that greater truth will unfold itself to us. One objects, saying that females will be seduced and abandoned. It is not so; they will be loved, honored, respected and cared for, for their life and virtues. It is now that woman is abandoned, and often more than abandoned and degraded by servitude — driven to prostitution and to death, with a hope to save themselves in life; wedded and unwedded pollution.

These are hard sayings, but the doings are more so. None who have a knowledge of the doings in our cities will deny the truth of the prostitution out of wedlock there; and the calendars of our county jails own up to some extent there. But think you they tell all, or one tithe? Prostitution in wedlock would seem out of joint to those who think everything lawful godly; but if it is not prostitution when a worthy woman is obligated to submit to the lusts of an unworthy husband, whom she cannot truly love, then, in Heaven's name, what is it? It might, perhaps, better rank with the next crime to murder, whose penalty is state's prison for life, were it not made honorable, as murder committed by the state's authority is.

It is regarded as a shame, and a disgrace, that a woman make known her pure, godlike love, if she be possessed of such a virtue, in the degradation of the race. And she must blunt the passion, and perhaps blot entirely out the highest attribute of the Deity in her kind, and wait for a companion until some one comes along by chance who fancies her, perhaps solely for her external appearance; perhaps for a legacy she is to inherit, or may be because he cannot be better suited, or get whom he wants when, in fact, their souls are entirely unfitted for each other, and she, of course, must accept if he be not as repugnant as the swine; for the world is a chance-game with her, and she may never have another opportunity of marriage, and will not only have to live alone unloved, but will have to bear a reproach almost approaching to scorn, that is often heaped on the unmarried of her sex; and, further, she may be driven to the most abject slavery for a sustenance; and soon, with her lonely condition and excessive toil, may come declining health, which will throw her on the charities of the world, cold as they

are, from whence she is finally cast into the poor-house to die. This is no fancy sketch, or one of unfrequent occurrence. Even in America, the land of the so-styled enlightened, virtuous free, the bitter moans of poor, crushed, bleeding humanity ascend from almost numberless cottages unceasingly.

And what evil there is in making a choice of partners on the part of the female, has somewhat of a counterpart on the part of the male. The system of courtship is much like the trade of the world — a system of swindling, in which both parties are cheated; one of honesty, a priceless gem, by making things appear what they are not; and the other by getting what they do not want, or paying too much. Perhaps I judge by myself when I say they do not hold forth the soul as it is, good or evil, to make choice of a congenial one for a life-companion, but rather hold back the little faults or the big ones until the fatal knot is tied, and then comes the bitter cup, the very dregs of which must be swallowed, and death alone (oftentimes a most welcome messenger to one or both) can relieve them of a false step, which they both may have taken in blindness and innocence at first.

If monogamy was the true social condition of the race, and the two know each other well, and are well suited to each other, and their whole love and life there, which might never lessen under favorable circumstances, it is almost a miracle if they remain so through life in the present falses of society. The business of society, in its present organization, is such, that the sexes, though by law partners for life, are separated, and one, from the difference in circumstances, may form habits which, though lawful and honorable in the sight of the public, may be exceedingly repugnant to the other, who must submit, though it be their

death, or, what the world regard with more than equal horror, separate, and ever after live without the society of the other sex, or steal it in the dark, unbeknown to the world, or flee to parts unknown ; in either case sinking the moral principle in man to honor a corrupt law or public opinion.

If the husband's business be dram-selling, or the like, in which the wife can take hold with him, and sink her moral principle with the decline of his, their cases may not be so fatal to their tranquillity. They may alike sip their wine, inhale the perfumes of tobacco and brandy, enjoy their vulgar jokes, put their souls in their tills together, enjoy, as one, their swine's life, and inherit the swine's destiny, and all goes along as the world regards passable, with the accustomed prayers and blessings in the end.

But such happy floating along with the tide does not always occur. The husband may go into the world to accumulate goods for his ease in future days, and, as he fills his coffers, place his heart and affections there, and starve his wife's pure affections, while he surfeits himself to suffocation on the follies of the world. He adds acre to acre, house to house, ship to ship, bond to bond, mortgage to mortgage, scrip to scrip, slave to slave, — himself a slave to them all, burying himself or his soul beneath the rubbish ; while the wife, no less industrious or attentive to the real wants of life, toils on at home with her little ones, not having cultivated covetousness by the swindling, grinding system of the husband outside, with a heart full of benevolence, may wish to relieve the needs of kindred hearts, and, for that purpose, desire a portion of their surplus gains, but is told by her lord, it is his, he earns it, and her wish must not be gratified.

Thus they are separated in affections, in life, in

aims ; unloved by each other, because they are unlike each other, and yet held in a bondage as destructive to human happiness as chattel slavery, from which there is no respite but in death, which is often courted as a welcome visitor, though it comes not, perhaps, before entailing on some half dozen or more offspring a disposition as unloving as that of the parents, and a constitution proportionately diseased and discordant, and a soul "totally depraved," the creed tells us, whose stains can only be washed out, and the soul redeemed, through the blood of Jesus ; expecting a redemption only after the body is sent to the grave, hades or hell ; and, to cap the climax of the absurdity, charge the whole affair to the dispensation of Divine Providence ! It is a providential order of universal nature that the seeds of death are sown with sin, that such follies may not always continue ; but it is more like divinity to cease sinning, and incurring such penalties and judgments.

The one case of illustrative estrangement which I have given is by no means a solitary one ; but there are very many ways in the present false organization of society, and ignorance of its members, to alienate those who are sworn to be loving partners for life.

The fact of possession or ownership, to the exclusion of others, has a direct tendency to lessen our love for the object, unless we are of that completely selfish make, that we wish to own and enjoy everything alone, and then we are unfit to enjoy anything ; we are really unfit to live, for we do not love ourselves or anybody else, but only have a hatred or jealousy that any one else shall enjoy that which we cannot. The tendency of such is dissolution, because it is desolation of spirit ; not in love and harmony with anything, but in discord with everything.

The generous man enjoys the most *always*, and the more when he imparts to others needing. When we adorn our premises, it is not that we may enjoy the beautiful alone, but that others may admire with us, thereby enhancing our own happiness by imparting to our neighbor equally so far as the sense of seeing is concerned. We wish not to enjoy the beautiful scenery exclusively, for such would deprive us of at least a large proportion of our happiness in that direction; and in the same ratio that our benevolence permits us to impart of our other blessings to our fellow-men, is our own happiness enhanced; even the queen of all blessings, *love*, which we have thought to enjoy exclusively.

Every good, if we are godlike, we will enjoy in common with every one else who is godlike. It cannot be otherwise, if God loves and harmonizes with himself. Whom we truly love are ours, we are theirs, and we all are as one with God, where there is wisdom, union, harmony, peace, plenty, and all the blessings attendant on a divine life. Freedom in love will bring men into those relations with each other, and then the efforts now wasted in pilfering, or living on each other, wisely expended in producing, will so abundantly supply the wants of the race, that, like the air we breathe, we shall ever be supplied, without fear of ever coming to want. Men can have but a faint idea of what harmonic industry and a just distribution of its products is to do for impoverished and robbed humanity; which, as every other blessing is to come through obedience to God's law of love and freedom.

There is now, amid all the waste of that which is good for man, and the production of so much that only degrades and destroys, and the waste of energy,

to grasp without producing, and the demands of a profligate government, war, &c., a great abundance for all; only wanting love and wisdom, the God in each one's bosom, to distribute and use properly. Yet, on each hand, are mouths wanting bread, and bread wanting mouths,—the one famishing and the other decaying; and the material starvation and waste, if possible, has more than its equal in the spiritual famine which is by no means confined to the poorer classes, but all partake of the unhappiness consequent on their unnatural position.

Those whose wealth gives them situations towering far above their brothers, suffer as much with fear, lest they, in their turn, through the caprices of fortune, become the servants, while those now in servitude fill their places as masters. And there is much reason to fear as great a revolution and reverse of fortune, as the pages of history bear record of in the past. Such is the discord, strife, and fear, that the world is more a bedlam for demons than a paradise for human beings to dwell in.

Shall men, calling themselves civilized, enlightened, Christian men, strive, and toil, and waste their energies in fruitless efforts to obtain happiness in riches, when they have even within the precincts of their own church, with their own kind, all the externals for so much enjoyment, only wanting the internal life to make the world a paradise? Have they forgotten the worthy saying of Jesus, "Seek first the kingdom of heaven"? It would seem so, since almost the whole life is wasted on externals, together with a looking afar off for God and his kingdom of heaven, instead of having them both within their own bosoms.

Will not men leave the future to the care of itself, and now enter the kingdom of heaven by honoring God's

law of love and freedom; and, instead of relying on an external force of evil, which destroys, put their trust on an internal attraction of good, which will save and redeem the world to its Eden innocence?

If men could stand outside or above, and see the result of their conduct toward each other, even toward those who partake at the same sacramental board, they would be inclined to hide themselves for shame from the gaze of any class of creatures above the swine. Indeed, they will find a match for their unenlightened selfishness and folly nowhere else in the brute creation. An abundance for each and all, yet worrying themselves and each other, wasting prodigally, to see which shall hoard the most and enjoy the least.

The wise, generous freeman, who has beautified his premises for his kind, is not expected to throw open his gates and let his gardens be filled with swine to desolate his grounds and ravish his jessamine, lily, and rose; but, if he be really wise, he will not only invite his neighbor to see, but to partake of all the blessings he enjoys, thereby enhancing his own happiness.

All blessings are enhanced to us by dispensing to others; so are all evils multiplied by the same course. This is a wise, immutable, universal law of nature, from which there is no appeal. Were it otherwise, I would despair of the world's redemption. If the destroyer was not the destroyed also, the land might be devastated time without end. Do we wish to do or receive good to ourselves, we *must* do good to others. Do we wish to do or receive evil to ourselves, do that to others also, and it shall do us more good or evil than though we had done the good or evil to ourselves directly.

There is another order of nature worthy of our observation. All evil is finite, because it destroys itself,

and all good infinite, because it is of God, and cannot be destroyed. Therefore, do we wish infinity, we must be in or with the good. The good comes of obedience to God's laws, and the evil of the transgression. The one is or results in life, love, freedom, wisdom, harmony, forgiveness, charity, and the like, embracing all the virtues, for they are as one; while the opposite or transgressions of the law are, and result in, death, enmity, bondage, folly, discord, punishments, or judgments and condemnation. The one carried to any extent in the evils, ending only in death; and the other to any extent in the goods, reaching to God, life everlasting, or eternal life.

It will be understood, by the observing, that to begin with charity and follow up, we are led to a life with God; and to begin with condemnation and follow down, it is to death. It will also be understood by the careful observer that each is separated from the other, — two distinct classifications of principles, — all of one good, and all of the other evil, and that we follow one, as I have said, to life, or fall into the other, and follow to death. Also may it be understood that whatever we give to others we take to ourselves. Now, again, if we require bonds of marriage, or other, we are in the same; not with God in freedom, in love, but in the transgression of his law, which we must follow to death, or flee it as we can. If we would be true we must not "forswear" ourselves, but fulfil the law of our loves as they present themselves to us, which will be performing unto God all oaths required. The strictly true man or woman cannot even make a promise to do or not to do, except to do the right, and not to do the wrong. He or she that makes a promise to be performed in the future, binds themselves to the wisdom of the present, rather than keeping themselves

free to act as the growth of intelligence shall dictate. Beside, we know not what circumstances may intervene to make it impossible to perform, to-morrow, the promises of to-day.

But to return. There is everything to induce us to be good, and nothing in nature to induce us to be evil; everything to induce us to dispense the good to others, and everything to induce us to stifle the evil within our own bosoms; and none but the blind, *blind*, BLIND, will do otherwise.

If we have a good, and think to enjoy it alone, it will prove an evil to us; and if we have an evil, and stifle it within our own bosom, it will prove a good to us.

As it is with the wise, generous freeman, of whom I have spoken, it is not with the foolish, miserly slave, who hoards his wealth within his coffers, thinking to enjoy his luxuries alone, — in anticipation his comforts forestalled which are never realized, — a present timent tottering to decay, ready to fall on his head, while he says to himself, I will have goods for many years' comfort. But he only deceives himself; the years of comfort never come to him; his soul is dead, so to speak, his life ebbs away, his body is given to the worms, and his shining dust, that has fooled him all his earth-time, more than probable, falls to a prodigal son, to fool him also, though it may be in another direction. How like the miser, who is stingy of his dollars, always fearing lest he come to want, or another enjoys with him, is the jealous, poverty-stricken in love, who thinks there is more of life for him shut up in his narrow soul, holding exclusively to himself, than in expanding as wide as the earth! He does not realize that the riches of earth are measured to him by himself, and that when he can love all, all are his. He dwells not fully

in that spiritual element which is the author of all good. He knows not that he may be one with God, and cast his eyes on the vast expanse of creation, and say to himself, "All, *all* the good is mine, and the evil I do not wish." Himself is evil, and he covets the evil which never satisfies.

The disparity of the pay between male and female labor serves to degrade one sex, which is also the degradation of the other. The virtues of either are dependent upon the virtues of the other, and the virtues of both on their equality and independence. It is certain that the dependent situation of the female can do no less than effeminate the race. But it is a shame that there is necessity for an appeal to the selfishness of man, in this Christian land, for the rights of woman ! Have not our mothers, sisters, our wives and daughters, rights, natural rights, to be pecuniarily independent with us ? Answer this, ye Christian sons, brothers, husbands and fathers ! I say, answer it to the God that rules in and reigns over you, and no longer rob and enslave the gentler sex, because, forsooth, heathen nations have done it before you.

From barbarism to civilization there is every degree of disparity between the condition of the sexes ; and when we attain to Christianity, we *will* then find them equal, free, and independent.

Now, though the wife and mother, by her industry, sustain the whole family on the mean pittance that custom awards her for her service, still the husband, like the southern slave-master, may own the whole. But this law and custom is being very much modified in our present day. The change, though imperceptible to those who move with the mass, is great.

There is a great similarity between the marriage institution and American chattel slavery, and I consci-

entiously entertain the opinion that the latter cannot possibly exist without the former ; and, with the present marriage institution, slavery in some, if not in its worst forms, must continue.

There is not in reality the great difference, by some imagined, between the chattel slavery of the south, and the wages slavery of New England. There are certain features in the latter more obnoxious to the looker-on than corresponding features in the former, though in other features, or in the whole, they may be very much reversed. We are not inclined to see clearly the sins we are accustomed to witness ; therefore it would be well that we be charitable to others' sinning, lest we, being blinded by our own, are committing greater sins than those we condemn. The command of Jesus, " Let those without sin cast the first stone," was wisely said, and to the purpose. He well knew that they without sin would not be caught sinning or throwing stones, but like himself would be charitable and forgive. All those who would inflict chastisement on the condemned, would do more wisely to say as said Jesus, " Go, and sin no more." In fact, there can be no condemnation, except by the condemned.

It really matters but little whether one be driven to his labor by the fear of the slave-driver's whip, or by cutting off his natural resources of life, and through the fear of famine subjecting him.

The southern planter, who is kind and wise, may have a love for his blacks that will raise them above slavery, while the northern capitalist may sink his so-called free labor to the most abject servitude. The one might wish to retain their masters over them for their love and wisdom to cheer and guide them, while the other might abhor theirs, and be ready to assassinate them for the oppressions suffered. It is really but

the absence of love as an incentive to labor that constitutes slavery, whether it be in the southern clime, under the driver's whip, or in a northern one, under the scourge of capital, or in the church, under the marriage law, or the scourge of public reprobation.

The labor of love is really the only labor that is without its slavery in some form. It matters not in what the labor consists, whether it be the raising of tobacco to damn the race, or preaching damnation from the sacred desk. But if we are redeemed, and are fully in God's free love, we are above all slavery, though the buyers, and sellers, and drivers, hover about us in numbers as countless as the locusts in Egypt of old.

We need impressed on our minds the truth that the enslaver as well as the enslaved suffers from the unnatural position. The race is really an unit, and there can be no servitude imposed on one class by another without degrading both. In the kingdom of Heaven "the servant shall be the master," and the rule shall be love; but such a kingdom, contrary to all present kingdoms or nations which rely on the sword and other deadly weapons, relies on an internal principle of love and life, which is to environ the earth. A servant who hath power to become master through love, even over one fellow-being, is deserving of more honor than he who conquers the world with the sword. But to return, for I am digressing.

We honor the man for the heroism that can meet a brother man, sword in hand, for defence or deadly conflict; but a greater hero, a nobler man, is he who can meet an enemy with the naked breast, without the glittering steel for defence; and quite as much of a hero is he who can meet the barbed arrows that come in the form of scorn, contempt, and ridicule, and neglect of

the public, and former friends, for the advocacy of an unpopular truth. The world hath need of such heroes and heroines to redeem it from its popular sins. If such you are, my reader, you are ready for what I have to say to you. If such you are not, and I must be spurned from your presence, and that of every one in the community, for its utterance, nevertheless I must say it; and, though you all "turn a cold shoulder" to me, I beg you examine before you cast the pearls under your feet, — for I assure you such they are, though you reject them as unworthy of your consideration.

What I *have* said of love in freedom may more particularly apply to spiritual love, which in purity precedes physical love; but the freedom to love should not stop here. Physical love is no less a demand of our natures than spiritual, and its freedom should no more be restrained. A woman should not be denied the right she has by God or nature of bearing children, in freedom too, to the man she loves, and who loves her, when she has matured to womanhood, and has such a desire, any more than be denied her existence on earth. In fact, it is, and results in, the same thing. It is her existence that she obey the laws of God or nature, or the laws of her own being. It is at her peril that she do not do so, and a prolific cause of prostitution, female disease, and premature decay. Did the world realize how imperative was this demand of nature, and the consequence of disregarding it, it would not regard as an outcast the female who had direspected the conventional custom of civilization, in becoming a mother out of wedlock. Ere we claim the appellation of Christian, we should honor rather than dishonor the female who dared be truthful to the law of God or of love, written in her being, rather than be subservient to public opinion, or the statute laws of destructive nations. Well

may the world groan under its bondage and death, while it turns a deaf ear to the law of God, or love, written in everything that breathes, and bows with such honor and deference to the external or statute law, which gives only death to those who obey its mandates.

There are but few circles that I enter but I can trace the direct marks, and everywhere the indirect traces, of this fell destroyer; the denial of the God within is unknown as such to the many, and feared less than public reproach by the few. The internal life, the love, the God in man and woman, must succumb to some unknown God, to external laws, giving only enmity and death. Those who fear these corrupt and corrupting laws, and their adherents, more than they love God, must be driven by these fears to death; but those who love the right, humanity, their own life, and God, will follow those laws, which are all life, love, wisdom, harmony, and happiness.

Many a parent has buried son or daughter, one after another, wondering why they were thus stricken, when the cause had a beginning in themselves, and an ending in carrying out the same system of deprivation of natural instincts or law, creating unnatural ones, which can only be pursued, as all things disregarding nature must, to destruction. I speak of nature and God as the same. We do great mischief in respecting the theology that separates God from nature. God is the life of all nature, from the coarsest plant to the humblest worm, and the proudest animal, man, or angel. Without him all would repose in death.

Let society allow the female sex a proper remuneration for their labor, and grant them love in freedom, and their natural, unalienable right to bear offspring as their nature demands, without public reproach, and very many of the now crushed, fallen, and cast off by

society, would be raised by the God within them to a degree of happiness and virtue that might well be enviable to their sisters now in wedlock, who would and do spurn them from their doors. And these daughters alone would not be the recipients, but sons and the world would be equally blessed.

The church may preach morals, the law may punish criminals, the physician may bleed, blister, and drug to save, but all to no purpose, but rather to flood the world with evil, inasmuch as the first has a standard of morals contradicting those implanted by the Deity; the second is a law of death, rendering evil for evil to overcome evil; and the third, like the other two, is a further abuse of nature's laws to overcome abuses already committed. Abolition, peace, temperance, woman's rights in the contracted sense, and the scores of other reforms that are being agitated, are but partial and fragmentary; of no lasting service, if they do not arrive to and centre in this one great principle of reform—love in freedom. And once centred here, an admitted universal right, it will soon radiate, emitting such light on the world as but few have merely dreamed of, for the far-distant future. There is, I doubt not, many a bachelor, who is worthy, respectable, and honorable, that would gladly become the father of children, but for the bondage of marriage, or dishonor of becoming so out of wedlock—that would support and educate his children with more care than a tithe of those now in bonds do; giving to the mother all the blessings she now enjoys in wedlock, together with that of freedom, and relieving her of many other evils she now endures.

How many of all who wed are really happy? How many who have realized their fond anticipations? The poet answers pretty well:

“Mistaken souls, that dream of heaven.”

Heaven does not live in bondage, but rather in freedom. It is there we seek it, else we seek in vain. We may have the faith of father Abraham, the wisdom of Solomon, the patience of Job, the zeal of Paul, and the age of Methuselah, and devote the whole life in search of heaven or happiness in bonds, and still go down to our graves without finding it.

I need not be told that the mass of mankind are happy in their marriage bonds, any more than be told the African slave is happy in his bonds. Ignorance may be a solace for what would otherwise be the deepest anguish. But the facts tell us, if either condition affords happiness, it is only comparatively, and that it is the exception and not the general rule. Our bar-rooms, our smoke-saloons, our country stores and dram-shops, our business men who seek excitement in their business and money hoarding, in whose every thousand pocketed lies buried a human being, tell us the charm is not at home, but is sought in vain dissipation.

I have thought it would be impossible to give statistics, showing the proportion of comparatively happy ones; knowing that it was something as much as possible secluded from the public gaze. Family troubles are usually only known to friends as the necessity of the case requires. As a lady recently expressed to me in a correspondence: “It is one great lodge, in which members are sworn to secrecy by solemn oaths, the penalty for the violation of which is worse than a thousand deaths. Yet, for all this secrecy, it cannot be hid. ‘Murder will out,’ as the saying is. I presume there is hardly one but knows of some little difficulty or great trouble existing between a large por-

tion of those families with whom they are on intimate terms."

I have a statistic of English society that came to my hand casually (and I will here say that all these facts and principles came to me in a similar manner, rather than by any effort on my part), which I will give in the words that it came to me through the public press: "An English paper, descanting relative to the various qualities of connubial bliss, states that in the city of London, the official record for the past year stands thus: runaway wives, 1132; runaway husbands, 2348; married persons legally divorced, 4175; living in open warfare, 17,345; living in private misunderstanding, 13,279; mutually indifferent, 55,340; recorded as happy, 3175; nearly happy, 127; perfectly happy, 13."

This is no creature of the imagination, — nothing that comes from the opposers of the marriage law, — but a public document from the lovers of statute law, which they think is productive of good order.

Now, what does all this mummary about legal marriage or legal divorce amount to? What is there of all these connections that is sacred, holy, or divine? What that a wise people would desire to be perpetuated? The only true marriage is that of love; and when that heaven-born tie ceases, the only holy connection is broken, and any other bond can only be enforced by destroying the parties concerned; it matters not what that bond may be, whether an oath backed up by penal laws, or a mutual contract perpetuated by public opinion. Where is the real difference whether all these ninety-six thousand couples are married by civil (uncivil) law, or without it; or whether they separate by legal divorce, or without it; or whether these eighty-five thousand that are living in mutual indiffer-

ence, private misunderstanding, and open warfare, remain enslaved to each other by statute law and public opinion, or separate without legality, and form new connections when they choose? Everything is in favor of individual freedom. To go into the cold calculations of dollars and cents, — which, by the way, is a pretty high standard with the world, for a certain amount of dollars makes vice virtue, as numbers legalize murder and make it honorable, — there was probably more than a million of dollars directly and indirectly expended to legalize these marriages, which, by every standard that is pure and good, are after all *illegal*. The four thousand legal divorces would, in our state, cost, perhaps, one hundred dollars each, which would be four hundred thousand dollars; and what better is one of these connections for the legality, or what worse would be one of the separations without legal authority? Just the difference there is between the legalized murder of nations and the illegal murder of individuals, which is none at all in the moral point of view, except that the one is reprobated and the other is honored; the one is committed without public charge, and the other is at the public expense, involving the whole in the sinful act. The one is an evil on a small scale, and the other on a large scale. The only real difference I can see between those marrying and divorcing themselves, and the authorities marrying and divorcing, is that the one may be done without the meddling of any third party, or incurring any expense, and the other calls in persons who really have no business in the affair, and opens a door for a third party to live on or speculate out of the other two.

How very much better it would be for those seventeen thousand Londoners, who are living in open warfare, to separate, than remain enslaved, and quarrel

like a nest of wolves! If England wishes to raise an army to carry on her wars, such are the relations in which to propagate her sons; for those only best suited to the inhuman work of human butchery are propagated in such relations, — discordant in themselves, as England's whole aggressive system is discordant with itself and harmonious nature.

Are England's shores so far away that England's wrongs and English laws may not be cited to show their effect on her subjects? With slight exception, and that not always for the better, American custom is but the echo of her mother's voice. In the absence of special enactments, England's "common law" is the standard which is recognized as authority throughout the New World. Our fathers brought with them most of the follies of the Old World; and though they threw off England's yoke, it was by putting their necks into another, but little less worse to be borne; and now, though we laud the name of freedom to the skies, as a nation we are guilty of requiring a servitude that Britain's laws have long since ceased to tolerate. But we need not cross the Atlantic, or leave New England's soil, to find a similar state of affairs.

Recently I conversed with a lady, formerly a teacher, who "boarded round," as is often customary in the country, and she told me that in a whole district in which she had taught, there was not a pair who were really happy in their domestic relations; though in a day's visit to each she might not have discovered any trouble, except as seen in the little children, who would not, if they could, conceal the fruits of their example.

I was recently talking with a gentleman on this subject, and he said to me, "This evil does not exist to the extent you imagine. You have dwelt on the subject

so long, that you have it fixed in your mind that it is a reality, when it is not so." I proposed to him that we take one district with which he was acquainted,—which, by the way, was much more than an average of our New England society, in regard to externals, all except two being freeholders, and what is termed temperate men, and residing in a rural district,—and see what we could ascertain by analysis. The result was, out of ten pairs taken promiscuously, only three there were but my friend was ready to admit were "bad matches." Two had separated, two had fought with each other like tigers, sometimes requiring neighbors to interfere and separate them, and one or two were secretly accused of being directly or indirectly the cause of their partner's death, and the others were known to have minor difficulties; and one pair out of the three not included in the seven,—though for aught we know living comparatively happy together,—yet were separated in their church-going, for they could not sit under the same pulpit doctrine. After we were through, said my friend, "I will give it up; you are better posted up on the marriage question than I."

To say that any matches are happy, is only to say that love triumphs over the bonds, which makes the latter of no effect. It is when the true marriage of love does not exist, that the false one of bonds destroys.

Now the fault is not so much in the people, though they were created in these fables, as in the false institutions. Nature, ever ready in her beneficent designs, makes the best of everything, and it is by dint of great perseverance in pursuing the wrong that so much evil exists. We were made for more than one love, or the love of one little isolated household, with our hand against every one's, and every one's against us. Are we not one great brotherhood, and God the Father of

us all, and our interests a unit? And how shall we realize such a fact, except by a freedom to love all? Where the man, where the woman, that can truly say they never loved but one, though their whole life-long education has been to teach them that such love was sinful?

Oft have I asked the question, "Did you never love but one?" and I never yet had a full, frank, open, negative answer. But if such persons exist, their isolation should be respected. They should live their own true life, and should be equally content that communists should theirs.

A mother, that has a second, third, or fourth child born to her, does not love the first less; and a humane mother can love other children than her own by birth. All that she can truly love are her own by the great tie of nature, and it is only unnatural, a perversion of nature, that she does not love each and all.

Who ever heard the anecdote, without applauding the mother, who, at great peril of her own life, rescued a child from eminent danger? On its being remarked, "It was not your child," she replied, "Well, it was somebody's else child!" The maternal sympathy was universal in this mother, and the press, ever ready to herald so noble a sentiment, resounded and echoed it almost from pole to pole.

As the good mother may love all good children, so the good man or woman may love every other good woman or man. There is no bond wanting to exact such love; but if such does exist, where the sin, where the wrong? Can nature, so lavish of the blessing of love, give it to us to cause us so much trouble to suppress it? The stinting of love that has an outbreak in vice and licentiousness, is unworthy of so holy a

name, though it flounce in silks, or roll in gilded carriages.

They that love, purely to consummate nature's holy design, need not limit or bind such ; but they who love only to gratify lust, a perverted passion, may well ask bonds to hold their victim, for the pure natural tie does not exist.

Says the rhymer, who probably had had some experience in the matter :

“ The happiest life that is ever led,
Is always to court, and never to wed.”

It is unquestionably true, though the blessing of maternity be denied the unwedded. The blessing of maternity does not compensate the sacrifice of freedom. How often I am told, “ If I were not married I never would be ; but I must make the best of it now.”

Mankind are so inured to unhappiness, so surrounded by, and within the iron grasp of, these giant wrongs, that they have settled their minds into submission, giving up all hope of reprieve except through death ; though they grudgingly pay for a proxy prayer, “ Thy will be done on earth as in heaven,” and then go their way to refill their purses from their brother's earnings, or in pursuit of toil to earn their daily bread.

Enlightened men unhesitatingly demand freedom in almost everything else but in love and maternity, where rather than in any other circumstances, they should be free. They put their necks into the yoke, and bow submissively to as cruel a despotism as ever the sun rose on.

Man and woman, as pure and as loving as the nestling dove, may not join to consummate nature's holiest design without first bowing to this dastardly rule ; and others, more discordant and foul than a brood of hye-

nas in their den, once joined may not separate, but remain enslaved to increase the evil, and people the world with their kind.

What wonder that the world is such a charnel-house since man's beginning must be in such bondage, antagonism, and depravity, and his maturing life-examples a continuation of the same? If there is an unpardonable sin, it is in the propagation of our species in discordant relations.

How frequently have I asked the question, and seldom with a dissenting voice, "Were not your days before marriage the happiest you ever experienced?" Then love was enjoyed in freedom; there were no bonds; and no little act of kindness or courtesy, that could render each other more happy, was overlooked. Alike might be the result throughout life in freedom.

In freedom there would be every inducement for each party to be always agreeable, kind, and really good, knowing each of them that it was dependent on such qualities that they have and retain such partners as they desire. And then, too, teach woman the laws of her being and those of her offspring, — let her know the fact that, as well as her own sins, those of the father of her child are visited on the babe, — and she will seek the purest, the noblest man for the father; which would be a stimulus to induce the males to purify themselves by temperance in all things, and obedience to all of God's laws; and woman would be alike induced to make herself really good, else she could not have the companionship of the best. Such would have a tendency to renovate and raise the race from the thralldom of sin that now almost engulfs them. Soon it would be a great shame that a woman bear an unloving, sickly, or otherwise than a beautiful babe.

To say there is no natural tie that would bind the

father to the mother of his babe, is to say that God, who made man a little lower than the angels only, made him more unloving, unkind, than the fowls of the air or beasts of the forest. No love-babe would ever go a-begging destitute of a father, and a *good* father, too; and there would be none others than love-babes. It could no longer be said that man was conceived in sin. He would no longer be conceived in bondage without love, but in freedom, in love, in harmony; and then again would man bear the image of God in his soul and body, and beauty, symmetry and harmony, take the place of ugliness, deformity, and discord.

There would be a holy atmosphere surrounding the relation of the sexes, and not, as now, a waste of life in improper sexual connection, creating a repugnance on conception, as is now often the case, to such a degree that the father forsakes the mother, and she often procures abortion or commits infanticide. A woman conceived without sin would be above such crimes, would be happy within herself, and would look forward with extreme pleasure as well as enjoy present bliss; and a corresponding satisfaction would pervade the mind of the father.

One fact I wish to recur to in this connection, which is almost proverbial for its truthfulness. Illegitimates, as they are called, who are born out of legal wedlock, are much more than an average of the race, though bred under the most crushing influence of public reproach, and surrounded by all the other evil influences of those in the bonds of wedlock, even that of unintentional conception.

I have written much to convince, if possible, my truth-loving friends, that freedom in the love relations is preferable to bonds, even in society with its present

false in other matters. But free love will only exist in name, — a farce, and not a reality, as by far too much which now passes as pure coin is, — if it do not change the circumstances, removing all the seeming hindrances to the realization of perfect peace, harmony, and happiness.

Freedom is the sovereign remedy for all bondage or slavery, and love for all enmity and discord, and the two are the “refiner’s fire” and “fuller’s soap” that are to purify and cleanse all nations of earth, and make the whole one vast kingdom of heaven.

The world, so to speak, are in arms, striving for freedom, but are thinking to obtain it without God, who is love. They all desire love, also; but they think they must put that in bonds. The two principles, each harmonious with themselves, with each other, and with nature, they would cross with another principle, *inharm*onious in itself and discordant with these true principles and with nature; therefore they fail in obtaining or retaining either the blessing of love or freedom.

The world have failed to separate and classify the good and evil principles, or they adopt the maxim that they are necessary evils. Ere the world is redeemed they must separate the good from the evil, and save the good by good, and let the evil die side by side by their own destructive kind.

Some would-be wise men would feign clothe themselves with the air of philosophers, and deem love a mark of weakness, and think it worthy only of silly women and children; but such have to learn that love is strength, is wisdom, and that they are the fools, and that their a, b, c, in the true philosophy of life, health, and happiness, they are yet to derive through the natures of these true philosophers.

Freedom in love is to result in the universality of

love, and a community of love, which is to be followed by a community of property, which is to be founded in truth, on a community of interests in each other's life and happiness. The ruling power must be love, or God, the only power which does not destroy. Evil must overcome itself, and God be all in all. In the kingdom of heaven, which is to be on this earth, true principles are to rule, not by any usurped or arbitrary power vested in any one, but by common consent. The servant will really be the master.

The power being in good, there can be no fear of a great concentration at any point, for good could only rule for good. Not so now that the power is in evil. While the power, as now, remains in the sword and money, both evils, the rule must be destruction and death.

The candid man will not pretend to deny the fact that, as society now is, he with the most money has the greatest influence in the circle in which he moves, all for evil, too, it may be. And it is the shrewd man, who can play the most unworthy game, and evade the public eye, or laws, that accumulates the most, and not he who produces the most of that which is good for society as a whole. The cunning man with money, even in America, can buy the votes to carry measures to rob the voters, and give to his pockets; or buy the slaves that hold the sword to enslave themselves.

Money is the medium, the grand moving lever, of all man's destructive machinery. Even that which passes as the gospel of Jesus Christ, sad to relate, is bought and sold as other commodities. Human flesh and blood, vitalized by the same spirit which gave life and animation to Jesus, is bartered off for gold on the auction block of the slave-trader. And in our more northern States, Jesus himself not always the *very* "least of

these " is doomed to the choice of servitude or famine. Everything but love is bought with gold ; and even love, that spiritual element in which we live, is bartered for, bargained for, paid for, in the shining dust ; but when the prize is grasped, it flies to sunnier climes, and the rude hand of avarice only lays hold on death, its own kind. The heavenly prize of love can only live enshrined with all the other heavenly virtues.

Riches cannot rule without enslaving, which takes the sword to do its work, which holds out terror to the evil-doer, itself being and doing the greatest evil of them all.

Their marriage institution and custom is the strong hold on the despotic power of the Old World, and the weak hold on life, virtue and true love. It has tried to sustain itself by restricting love to the " noble blood," as they deem it ; but the transgression have made the blood ignoble. Imbecility and idiocy has been the result ; and they think to mix the noble with the noble of other nations, to save the power in wealth instead of leaving it with God, to whom it so justly belongs ; and what has been and is the result, we see in the wars daily carried on. It is a power destroying itself. Numbers, almost as vast as the forest trees, are diminishing as particles of spray before the summer's sun. There is no power which can be sustained out of God or the spiritual element of love. The rule is love, and it is attended with all the attributes necessary to salvation.

Though the careless observer sees other cause for the present Eastern war, yet the marriage relation or custom lies back of it, and is the real first cause. Strike this giant evil, and you strike the crowns, levelling their moneyed power, though really the wearers and their dependencies, as well as the whole public over

whom they tyrannize, are elevated. A similar state to that which prevails in the Old World is growing up in the New ; an aristocracy of wealth, to save to itself the power by enslaving the poorer classes ; and the same results, in the ratio that it is successful in its aims, are obtained.

The power in wealth, as all our present governments and those subject to them place it, has to rely on an outward force of evil to sustain itself, instead of an inward power of good ; and all such fall, as fall they must, for their foundation is on evil, which destroys itself ; as Jesus expressed it, " not founded on the rock."

Just in the ratio that we depart from the laws of God do we fail, whether the transgression be of the physical law of our individual being, or the law of freedom, love and harmony, of the body politic. The rise and fall of nations are but the obedience to, and the transgression of, the laws of God, nature, or universal harmony.

All governments of earth destroy (they think) to save ; but they only save themselves, soulless organizations, for a while. And what are governments, that they should be sustained on the destruction of man ? The government of God, the only true government for mankind, is in that kind, and when we save them pure, all external forms of government, of coercion, will be of no avail, as in fact they now are, except to do or be a greater evil to overcome a less one.

If God could change his law of love, or attraction and freedom, to that of enmity, coercion and bondage, and make half the race suitable for masters, and the others of such material that they could be happy with the whip applied to their backs, or the food taken from their stomachs, to induce them to raise bread for their

masters, we might, after all, make quite a world of this, with our present notions of justice. But before we raise our hopes too high, by flattering ourselves that we will do so, had we not better call a meeting of delegates from all the United States and Utah, and petition him, and await his answer, and see if he will not condescend to change his natural order, and arrange things to please "his chosen people," in consideration of their great pretended devotion?

I am inclined to think, if he notice the petition at all, his answer will be, "No, gentlemen, my laws are unchangeable ; I have made a beautiful world, and the *most* beautiful and harmonious laws to govern it, and obedience to those laws will insure the most beneficent results to *all* my creatures. The violation of those laws will bring the most disastrous results to those violating them. I am all life, and the Creator of all life, and create all for happiness. All violations create unhappiness, therefore death to overcome. If you believe me, obey ; I will be with you, and it will be well with you. If you doubt, then go on and make wiser laws if you can, only be sure that they bring you more happy and lasting results. Mine are made for *all* of my creatures, and when you shall learn and respect the happiness of all, as you wish all should respect yours, you will be persuaded that mine are the perfection of love and wisdom, and you will have no desire to change them in the least."

How many of my readers, that do not have a similar response, go to their understandings? Whether there be many, few, or none, who so understand, it is nevertheless true, and we have only to conform to these laws to realize what so many prayers are daily offered up for in vain.

And these laws are not only written on tables of

stone, or thundered from Sinai's top, or taught on Olive's mount, but are written in everything that hath life,—in every fibre, in every muscle, in every bone, in every heart that beats, in every worm that creeps upon the earth, in every insect or bird that mounts upon its tiny wing,—all have the law within themselves, to obey which is life, and to violate is death. This is the law of love, of harmony, of God. It is not an external thing that we must warp ourselves to, or crucify our loves, affections, tastes, or passions to honor; but rather the giving scope or freedom of action to all. There is not an appetite, a passion, or a love, that is natural, but is god-like, and we may gratify, and must gratify, else we transgress the laws of God, written in our own being, for which we suffer, when to sufficient extent, death.

The theology that teaches the crucifixion of the flesh, bids us violate the laws of the Deity in man. The perversion of these laws, and the false habits which we have contracted through ignorance and bad circumstances, we may wisely overcome. I say wisely; it must be wisely, else we will be overcome by them. It is in vain that we endeavor to overcome one evil by another. A concentration of evil power in the hands of the many, administered to the few, increases the evil everywhere. A reverse, good for evil, can alone diminish it. The law of freedom inviolate, and the evil so deep, that it cannot be reached by the attraction of the good, will be overcome by its own blindness, relieving the good of the necessity of involving themselves in a fruitless struggle, wasting their power and accomplishing nothing.

All combinations, organizations, or associations, that do not acknowledge Love the ruler supreme, deny the Deity, and, of course, their own perpetuity. There

cannot be any harmonious combination of individuals, except through our living head, which is God. Mankind must come to him and there be united, and then his wisdom is given them, or is in them, to perpetuate such union. It is there, and nowhere else, that we can be united in lasting ties, and yet have the greatest freedom, and move in the most perfect harmony. It is in and through this living head that man can rule for life; all other rule is unto death.

In the struggle of humanity for freedom, which has come with a greater degree of virtue, governments have been the conservatives that have stood in the way; the thing that must remain inviolate, while free and independent thought and action have been hushed so far as it has been possible to do so, even when such thoughts have been the admitted truth of the many.

Often have I defended my position with the conservative, and met his objections one after another successfully, though he was thrice more capable of sustaining an argument than I was, if he had had as truthful a position as myself. After all other arguments had failed him, and he was driven to the platform that "might makes right," then comes the argument, "the law is against you." This it is,—the law, the might, the evil power that would crush what cannot be otherwise removed. But, my friends, the law that is against the right is against itself. The tyrant's heel is really on his own head; and they that are with such are against God; and time will disclose whether they or God, who is the right, will prevail.

Who that does not want life, liberty and happiness? Not one of us, I presume; then we must give to others, regardless of what they give us, what we desire ourselves. We must not think to give death and take to

ourselves life, give bondage and take freedom, give misery and take happiness, or give hatred and take love. We take that which we give. The measure we mete is measured to us again — love, life, liberty, happiness, or hatred, death, bondage and misery. There is no serving two masters, and if we choose God as ours, we can give from his inexhaustible stores of good, and ever be increasing in his treasures. If we choose mammon, we can give nothing good, but ever take, and still remain unsatisfied.

I have said the good and evil should be separated. The good should take no part in any evil, but do good alone, and leave the evil free to visit their own penalties on themselves. When those who are good, or would have others think they are so, will come out and separate themselves from all evil-doing, the old world and her institutions will roll together as a scroll, and none will ever wish them unrolled again; though some have an absurdity, which they call philosophy, that there could be no good enjoyed without an evil to taste in contrast. Such was the old African's reasoning, who pounded his fingers that they might feel better when they were done aching.

It need not be argued that freedom in love is to break asunder all the ties that bind families together. It is to enlarge the circle of love, and unite all in more lasting ties, that shall be pleasant rather than grievous to be borne. If a gulf really exist between those who are bound by civil law, let such separate, and not hold them over a flame that is consuming them. Let them be healed by freedom, that they may be united in love, a bond that shall not destroy.

Jesus said, "I came not to bring peace but a sword," to array father against mother, &c.; but such is not the final result, but only the transition state from the

present disorganization and tumult to that of peace and happiness. The earth is *now* being drenched in blood, and where out-broken war is not, man is engaged in almost unceasing strife ; and everywhere are the smouldering fires of envy, jealousy, fear and want, no less sure in their final results than the deadly conflict with the bloody steel. Freedom, as I have said, is to overcome this ; but if perpetual separation of the jealous, envious and antagonistic, be the result of freedom, such would be preferable to any union that required any external force, or even public opinion to sustain, no matter whether the union be of nations, states, or individuals.

In the marriage relations, when there are large families of children who must be separated, and, if need be, scattered from pole to pole, it is preferable to other bonds than love. The sad influence of an unloving pair on the rising generation can only be equalled in a man-of-war, or a similar situation, where the despotic rule reigns supreme.

Society would be the gainers, pecuniarily, to let all separate who wish, and if need be, provide at public expense for all such as were thrown on the charities of the world, and the improvement of the morals would be incalculable. It costs more, oftentimes, to convict one criminal than to educate many children properly, yet the education is too often disregarded, and the real cause of crime allowed to pass unnoticed until the crime assume a desperate form, and then they think to cut it short by a greater one, leaving an evil impression that can be effaced by time alone, and a reverse of circumstances and policy.

I am told that such a state of society as I anticipate would be the realization of the millennium, and would be desirable, if the world was ready for it ; but

that mankind are too corrupt, and that the good would be overpowered by the evil and lost, if they undertook to sustain themselves without an external government, or evil, free to protect them; — that the tiger is loose, and he must be caged and tamed, ere we can be secure with freedom. Such is the blindness of the world, that they look afar off for the destroyer when it is within themselves. If these objectors will subdue the tiger within themselves, they will feel a security in themselves; and, though they have every other enemy in the universe secured, if they have not control of their own passions they are still insecure. If there be no internal foe, there can no harm come from an external one. The security for the good is in the good — in being good. The destruction of the evil is in the evil — in being evil.

The world is as ready for the good as ever it can be, without the good making it better by their goodness. If we send one tiger to chain another, then the greater tiger is left unchained; and after we have done all we can do in this way, there is still left the biggest of them all to be conquered.

Said a lady, from whose letter I have made a quotation, “I can see but one course that promises a radical cure for the whole. Let those who are ready for the sacrifice step boldly out from the marriage ranks, and face the whole enemy in the open field. The sight of these, though few they are, will strengthen and encourage those who are faltering, and soon they will join us. Our numbers thus augmented will encourage still others, who will grow strong at the sight of numbers, and thus on, and on, until the field is won.”

In a recent correspondence with a lady, who was not ready for the sacrifice of a present reputation, but chose rather to submit to the marriage bonds, I wrote thus: “Does it ever cross your thoughts that your

loved one desires the company of another? Do not check the desire, but rather anticipate it for him, and send him away with a merry, loving smile, and go about your business, not with a sad, jealous, lonely heart, as though your all was gone, but with a light, joyous one, as though he had gone to bring you greater riches; and be assured as your faith is so will it be unto you. One that loves with such ennobling love, has more power to keep the good than all the bonds the world ever dreamed of."

The lady's advice would reach one class who are strong and ready for the greatest sacrifice or penalties of society, while mine would reach those of less strength. Everything we can do to enlarge the circle of love and friendship should be done.

Need I here add that these principles correspond with those taught by Jesus Christ, and that they are purely the teachings of nature, and the foundation of a true state of society, that shall raise mankind from the depths of sin into which they have fallen, and elevate them to a sphere so beautiful that they will look back on the present only with surprise that they so long suffered in it, and with thankfulness that they have escaped? The far-seeing, truthful reader has already come to that conclusion, and with all his heart bids them God-speed. But they who are so blinded by their sins, and the traditions of their fathers, that they see not these truths, or, seeing, understand them not, or understand them, yet unable from the surrounding circumstances to advocate or respect them, must do as they must, while I do as I must. But I beg they, for their own sakes, will make use of no violence to suppress these truths, which are impregnable.

If they are not truths, it can be shown so, and they will hide their heads for shame; but if they are true,

violence to those who live them cannot suppress them. It will only bring ignominy on the persecutors, while the persecuted and their cause will shine with a more radiant light. Then I say to unbelievers, hold your peace, else show to the world that the two principles, each so desirable of themselves, — freedom which you fight for, and love which you pray for, — are unworthy of you when obtained.

CHAPTER IV.

OF GOVERNMENTS.

As the preceding chapter, particularly treating on the subject of free love, involved that of government, so the present, on government, must necessarily involve that of free love. And were I to treat on any subject touching the welfare of the race, it would, more or less, involve all other subjects; for all truths are more or less connected, and harmonize with all other truths. In fact, all truth is *one great whole*; therefore the present chapter is only a continuation of the preceding.

The whole story of the true government might be summed up in two words, love and freedom. The only true union of the race is in love, which alone can protect to us our freedom. Yet on this truth, so simple, so easily told in so few words, the world wants line upon line, and precept upon precept, ere they can be made to understand what to me is as simple as the law of gravitation. There is a mountain-like mass of rubbish to be removed; hence the necessity of so many words.

Be it known, I have no personal feeling of enmity or disrespect toward any *one*, to be gratified. It is not persons, but principles, that I would war against; and my warfare, I trust, shall be as mighty as truth, that knows no defeat, and as peaceful as mighty. Everywhere that I meet a human being, I meet a brother or sister. But, alas! in those I find principles as unworthy of humanity as the swine is unworthy of human

society. It is to overcome those principles that I write, and to raise the race to its true dignity, that they may harmonize with each other and with all nature, thereby making the world one vast government or kingdom worthy to be called the kingdom of heaven, whose rule shall not be the sword, but love, or God.

In speaking of governments in general, I mean the external force or authority which one or many individuals exercise over the few or many. In history we have record of almost every imaginable variety, and now in being there are very many, each differing from the other, and each claiming for itself the superiority. I am inclined to class them together, and think ill of them all, though very good people, comparatively, deem them indispensable. The members of each usually almost deify their own, though they find cause to condemn every other one.

If we review the past, we find them invariably the conservatives that have stood in the way to retard progression in every worthy reform; and the good *they would do* they think to do with evil, therefore at best can only substitute one evil for another — sometimes a less and sometimes a greater. The fact that the base of all governments is evil precludes the possibility of their doing good to any connected with them. They are all founded on the sword. They begin with bloodshed, and have a being only by enslaving, in a greater or less degree, those over whom they exercise their authority; which degree of bondage depends upon the power vested in government, which again depends upon the intelligence of the people, — the least intelligence in the governor and governed exercising and submitting to the greatest authority or injustice. Some are such despots and slaves, that the husbandman may be taken from his fields, and the mechanic from his shop, and

the wives and little ones left in isolation and want, while they are sent away to be shot at, and shoot others, like themselves enslaved, each party fighting the battles of their oppressors, winning nothing for any one, but destroying for every one, whichever may be the victor.

I will pass those of antiquity, including the one which enacted the scene of the crucifixion on Him whom the so-styled Christian world denominate their Saviour, and come to our own, which is claimed to be the best in the world, — whose every city and village of note is adorned with temples for the public worship of Jesus, who suffered death in defence of obedience to the laws of God, rather than the governments of the sword, which were established in the blindness and corruption of men, for destroying to save.

Some eighty years since we find our fathers in general assembly wise enough to know, and bold enough to declare, that the inalienable rights of man were life, liberty, and the pursuit of happiness. And they had the fortitude to pledge their all, even their lives, for the attainment of those rights; to accomplish which, by weakening or destroying the government which oppressed them, they formed themselves into another government, bound themselves by oaths and penalties, took their swords, muskets, and knapsacks, and pursued the deadly conflict seven long years, through the most excessive hardships, and almost rivers of human blood, and came off with "honors of war," and victors over the mother government.

So far as the foreign foe was concerned, they were free, their independence recognized, and they were at liberty, individually or collectively, under God and the right, to give to every one even more than their declaration avowed was every one's right. I say "more," for the words "pursuit of" might have been stricken

out, making happiness the right of the race, instead of but a pursuit after it. But after such a declaration, and the achievement of such a victory over the government that oppressed them, what have these reformers done, in *their* governmental or collective capacity, in their new bonds of oaths and swords, to enforce them? What is the result, at this day, after a lapse of almost a century, of nature's progression? Long since has the mother country washed herself from the foul stain of chattel slavery, yet these progressives and their descendants hold more than three millions of human beings in chains of servitude, obliging them to submit to task-masters whom the government furnish with power to enslave. And that power is furnished, not only by those who recognize chattel slavery as a just institution, but from those who abhor it, and would, but for the government, wash their hands clean from the foul sin.

Citizens of the so-called free states, though they be Christian men, are called upon to assist to catch and carry back into captivity those who endeavor to escape from bondage, and realize to themselves the declaration of our fathers, which is in the heart and on the lips of every American freeman. And, more than this, the honest toil of the husbandman is robbed to defray the villanous charges.

The public journals tell us that more than forty thousand dollars, the product of more than a hundred years' labor of a New England farmer, was spent by government to capture on New England soil one that would be a free man, and send him back to his chains. And now, while I write, there is an American minister under bonds to appear before the tribunals of government, to answer to a charge of sedition for proclaiming against such laws and authorities. Even the "Cradle

of Liberty" hath not security for one who preaches freedom to the captive. Hush the fact, lest the despots of the Old World boast of giving their people a more just and merciful rule than the republics of the new!

The slavery of the African race and their descendants, and the mixed race, is by no means all, though the most prominent feature of wrong suffered and tolerated by the people from the government. The land on which our very existence depends is monopolized by government, and every child born must directly or indirectly become a slave, or submit to servitude, to redeem from its mammon grasp the soil on which to raise its bread, or lay its head. Nor does the wrong end here, nor will it ever end, so long as governmental laws are regarded paramount to the constitutional laws of man and his individual rights, or so long as governments render evil for evil, even under the pretence of self-preservation. The whole fabric or structure of governments must be changed ere the people will realize what they in their prayers ask for, or what their pure hearts desire.

What can be said, that is worthy of humanity or Christianity, of a government that withholds the soil from the honest husbandman, or doles it out to him for gold, and sells it to sharpers to hold on speculation, while her honest sons of toil are suffering for the want of bread which it would yield them for their labor?

Though the right to govern be admitted to be in the governed, one half the race—the female sex—are as a blank, mere ciphers with the government. But if one rise above the nothingness with which the laws regard her, wrestling with poverty and the abuses which crush her beneath the other sex, until she redeem from government and its oppressions a home of her own, which she ought to enjoy unmolested, then comes

in this vampire with its demand for tribute, perhaps to be expended in aggressive war, but surely in some way she may have no voice in, if she wished.

If woman were granted her right to suffrage, how long, think you, my reader, before governmental murder would cease to be popular? Where is the mother, sister, or daughter that would send a son, brother, or father, to meet a foreign foe in deadly conflict? And from where could come a foe so demon-like as to harm the inoffensive husbandman, wife, and little ones, who would not retaliate, but rather feed the enemy if he hungered, clothe him if naked, and give him drink if thirsty? How have the Christian world forgotten this Christian method of overcoming enemies?

Woman's right to maternity is also denied her by government, except through its instrumentality, and a swearing to a life-long servility of love, forsaking all others, however pure and holy. This oppressive monster, which would almost assume the cloak of divinity, would brand the woman with infamy, and imprison her and the father of her babe, if her godlike nature overcame the fear of public reproach, and cause her to obey the law of God written in her being, without first bowing to its degrading mandates of evil. And after she had toiled year after year, amid these oppressions, to feed, clothe, and educate, and raise a darling son to manhood, who would minister to her wants in her declining life, still she may be robbed of him. He, her only stay in her old age, may be coerced to spill his blood in defence of a government that made his existence a crime, and branded his parents as criminals, because they did not falsify the God within their own bosoms, and bow to this Moloch of oppression and destruction.

Say the people, "The State must be protected. If

women were free we should be overrun with vagrants and paupers." The state is protected, woman and her race is enslaved, and the very earth is cursed by the misrule, and we are a race of vagrants and paupers; yet none greater than those of the state, one of which will outvie a score of the common in vagrancy or public charge.

What is the State? What is Government, — who is it, — where the sustaining power to so formidable an enemy to humanity? This is an important question, deserving a truthful answer; and we have it, without my taking the responsibility to answer it. Out of their own mouths are they condemned.

"The Family Christian Almanac," as it styles itself, for the present year 1855, which tells us it is published by the "American Tract Society, embracing members from fourteen evangelical denominations, united to diffuse the knowledge of Christ and him crucified." ("Must it not be him crucified afresh?") This Almanac says, "No one thing exerts such a mighty influence in keeping this mighty republic from falling to pieces as the Bible and its ministers."

It is unquestionably true that the American church is the strong bulwark of the American Union, as the Union is the bulwark of American slavery. Though the church and state are said to be separated, neither can be sustained without the other; for they are virtually one, and humanity lies crushed and bleeding under them both.

Then is there no hope for humanity and true Christianity while these "mighty" potent powers combine to perpetuate their aggressive system? Yes, there may be hope; to me the way is plain; it is to come out and separate from these institutions, whose base is on the sand; and unite in love and harmony, according

to the pure laws of affinity, and save ourselves, while they do their own work of destruction. The seeds of their own dissolution are sown with themselves, and if it cannot be seen and felt in the prostitution to sordid gain, and the strife of political parties, and the discord of the several sects, as well as the want of love and harmony with the members of the same denomination, then we may reckon, at no very distant day, on tracing their demise with a flow of blood. You, who would avoid such a catastrophe, come out and separate yourselves from the external force of evil, that rules with its destructive rod, and rely on the internal loves of your natures, which alone can give you life, liberty, harmony and happiness. You have nothing to hope from the one course, and nothing to fear from the other. Do as your reason bids, and as your pure love incites, independent of any external force of reproach or evil rule, and the tears and sorrows of the past and present shall be succeeded by smiles and joy in the future.

Need I multiply evidence of the folly of these institutions, that must supplant the law of God written in man and woman, that their follies may continue? Such evidence could be forthcoming to any extent out of their own mouths.

This same Almanac, the organ of fourteen principal evangelical denominations, tells us that this republic, which the Bible and its ministers do so much to sustain, expended more than twenty millions of dollars on its army and navy in the year ending June 30, 1853. It also gives further important information. It says: "Some people talk about ministers, and the cost of supporting them, paying their house-rent, table expenses, and other items of salary," and then adds, "Did such people ever think it costs thirty-five mil-

lions of dollars to support American lawyers, and that twelve millions are paid out annually to keep our criminals, while only six millions are spent annually to sustain ministers in the United States?" It also informs us that the balance of the federal government's expenses, besides the army and navy, is over thirty millions; making over one hundred millions expenditure (this not including the state governments), the most of which is for making, expounding, and enforcing its laws, and keeping its criminals. It further tells us that the population is less than twenty-six millions, having thirty-six thousand places of public worship, valued at over eighty-six millions of dollars, and accommodating over thirteen millions of people, or more than half the entire population. It gives another little bit of curious, valuable and appropriate information. It is headed "The Army, and what leads men to it." It says, "A surgeon of the United States army recently desired to know the most common cause of enlistments. By permission of the captain of a company containing forty-five, giving a pledge never to disclose the name of any officer or private, the true history was obtained of every man. On investigation, it appeared that nine tenths enlisted on account of female difficulties; thirteen had changed their names, and forty-three were either drunk, or partially so, at the time of their enlistment. Most of them were men of considerable talent and learning, and about one third had once been in elevated stations in life. Four had been lawyers, three doctors, and two ministers."

Now I ask the candid (for such alone I wish to deal with), what do all these and other facts mean when put together? Here is a republic declaring the inalienable rights of man to be life, liberty, and the

pursuit of happiness, yet holding more than three millions of human beings in the bonds of slavery, giving them death, rather than allow them to pursue "happiness" in "freedom." They claim to be Christian men, peace men, yet expend from seven to twenty millions annually to sustain army and navy forces ; — to be wise men, yet require an outlay of toward thirty millions to make laws, and thirty-five millions to expound them ; — a virtuous, upright people, though requiring twelve millions to support criminals ; — a ministry that teaches Christianity ("without money or price"), complaining that *only* six millions are set aside annually for their support, a Bible of Divine inspiration, both exerting such a "mighty influence ;" worshippers that embrace (reckoning from the capacity of the houses of worship) more than half the entire population ; showing, conclusively, that all this power of evil it is in the hands of these worshippers to remove by ballot, if they were wise enough, and the ballot was the proper lever by which to do the work. And the ministry gives us the fact, that nine tenths of the enlistments in the army are consequent on female difficulty, and that nineteen twentieths were drunk on enlisting. Is there a defect in nature that makes so many female difficulties, or is it an arbitrary law disregarding nature, that is the cause ? Is the law an honorable one that will suffer recruiting officers to enlist intoxicated men, and hold them, contrary to their sober moments' wishes ? Can such powers be ordained of God ? Can the Bible and its ministers be the star that is to guide the weary traveller to that haven of rest, the kingdom of heaven ? Is it obedience to the laws of God, of love and harmony, that causes all this strife in religious sects and political parties ?

Said Jesus, "By this shall ye know that they are

my disciples, that they have love one for another." Where is that love which is to supersede these powers of darkness and death — that is to overcome this lust for gold and its power to enslave? O, where is that which is of God, without which there is no restoration, and with which the human family are to be united in one common brotherhood, realizing to the world the ideal of the good and true? I ask where? Does the echo only answer where? I answer, it is within your own bosoms; live truthfully to the laws of your own pure natures, and ye will be redeemed. But to return to government.

Are not all these inconsistencies, this blindness, this disease, these wars, this strife for money, political and military power, consequent on the transgression of God's natural law of love and freedom? Is not this whole system, — the parts of which are bolstered up by each other, — the church and state, an emanation from the same source? Cannot the careful observer see the connection between the marriage law, which binds unloving ones together, and separates those who do love purely, and the female difficulties, and the intemperance of the nineteen twentieths, and the recruiting officer who catches his victim when intoxicated, and the laws that are enforced by these soldiers, and the ministry and the Bible that exert such a "mighty influence" to hold the republic from falling to pieces? Who can truthfully answer me that the whole is not one system of wrong, incomplete when any branch is taken off, and that the whole must give way before the mild influences of truth and love, or be swept from the face of the earth by the destructiveness of its own elements?

Do not charge me with vindictiveness toward any man or class of men, because I thus speak of these

institutions. I have no such feeling to gratify. I pity, and teach the laws only which will save. I make none of these facts, nor exaggerate them. They are true in history, and most of those which I have quoted the ministry have chronicled, while I only analyze and compile them. The ministry coupled itself and the Bible with the government ; therefore with her wrongs. The spire is pointed to us as a mark of permanency of American institutions. Even the slavery of the state, which fails to find a sustaining power in humanity, falls back on the Bible and the church as its only hope. In fact, the church and state, though said to be separated, are virtually united in a majority of the members of each. One who takes a part in state affairs, he at the same time being a member of the church, virtually unites the church and state in himself.

The clergy, though they may hold themselves above petty political strife very often, and I do not know but generally, hold themselves eligible to public offices in the States and United States governments. In the Massachusetts Legislature the present year, the public journals tell us, are twenty-four clergymen, consisting of Universalist, Unitarian, Episcopal, Baptist, Congregational and Methodist ; each, of course, pledging himself by oath to sustain the laws of the compact of the states, though that compact recognize slavery as one of its "peculiar institutions," which must be sustained, if need be, at the point of the bayonet, or by the deadly aim of the nation's musketry. Though the governments of earth do not any of them scruple at war-making, yet many of them usurp the sacred name of Christian, and if offence be offered, do deluge the world with blood rather than forgive an erring brother. If such be really Christianity, then we want some-

thing else to redeem the world from its sin and suffering. It is useless to deny the fact, however much the American church may claim of Christianity as its religion, that the popular church religion is a military religion. It is useless to undertake to disunite the popular church and religion of a nation from its popular state or government. If the two are popular with the people, they are as one. The religious sentiment is parent of the political and judicial; and if the religion be Christian, the government must also be Christian; and if the government be Christian, then, as I have said, away with Christianity, and give us a religion of humanity, to redeem the world from its martial rule.

I would no sooner speak ill of these institutions than of individual persons, were it necessary for the well-being of the race; but I should be recreant to humanity, knowing, as I do, their iniquity, were I to hold my peace, though the utterance of these truths loaded me with chains, or, as it has done, sent me again to the confines of the prison walls. It would be much more pleasant for me to say good only of them, but I must tell the truth, and I have scanned them well, and find no good there, but rather evil from beginning to end, from centre to circumference. I well know, too, they are idols held dear as life, and am pained when I realize they can give nothing but death. I as well know, too, that they must pass away, and would that they might pass, by such truths as I have, rather than by their own violence! I would save the mothers and daughters, the sisters, the fathers, sons and brothers, from the scene of sorrow that is being realized in the Old World to sustain misrule. I would teach obedience to the laws of God, which alone can save and redeem the world, from its strife and death, to quiet and life.

One need only to witness the scalping of one party by the other, and the bleeding of the whole community by either party, to convince them of the iniquity underlying both, and the whole system.

From a political paper that came to my hand recently, I gathered the following headings of articles from *one* of its pages. I did not take the trouble to read either, for I concluded from the sense and spirit of the introduction, there was no food there for me. The headings were these, — which utterly condemns the party or parties at which they are aimed as well as those who threw the missiles: "Restoration of the Old Blood-sucker Politicians;" "Misquoting equal to Lying;" "The Journal chaffering about the sale of fourteen hundred Reed Whigs;" "One of the Hessians;" "Who will be Governor?" "Another Richmond in the Field," &c. In another paper I find the following introduction to an article from a correspondent:

"MATTERS AT THE CAPITAL. Morrill Dynasty; The Renegade; Great Republican Party; John L. Stevens; Priest and Levite; Order of Sanctity; Morrill's Designs on the Baptist Denomination; A Seat in his Council declined; A Gambling Parson; Formation of a Fusion Party; Whig Papers; Loco-foco Incantation; Growls and Chuckles; The Locos 'roused up'; Proof of their Origin; Division of the Offices; Land Office; Penny Whistle; Baskehegan Giant; The Oxford Bear; Adjutant-General; Lion's Share; Whig Jackalls; The Penobscot Skrimage; Dogs are dangerous; Chadwick's Lineage and Democracy doubted; He shows his Scars; Register of Probates; The Guillotine."

Such needs no comments from me. Itself tell of its own baseness, and of the spirit that is infused throughout the political atmosphere of our state, and proba-

bly throughout other states, and worse in many, and in our general government, and such is the spirit in which the rising generation is nurtured. And a similar antagonism pervades the religious world. A most deadly feud exists between the different denominations, which is often instilled into innocent little children, before they know any real difference in the religious tenets of their parents, if there be really any difference, of which I am doubtful, since they all lead to corresponding practice.

Political and religious governments both go back to the past for authority for their being and doing; neither dare take the present attainments in science and truth for a standard. They dare not either of them look boldly in the face the light of the present age, but rely on their superiority of numbers and physical power and ability to keep the light of truth from shining, for their being. But neither have aught to fear from investigation, or aught to hope by suppressing it. Everything good must stand, and everything false must yield. They are all to be tried so as by fire. Good is omnipotent, and will, as pure gold, suffer no loss; while evil hath the seeds of death sown within itself, though it be only looking afar off for a destroyer.

I am told that our United States governments are unlike others — that they are in the people, who change them as they please, or progress. There is a shadow of truth in the assertion, though a substance of falsehood, so far as the whole people are concerned. So may it be said of Napoleon's government. It is in him and his soldiers. But is there not something higher in the bosoms of more Frenchmen than really compose Napoleon's government than his system of aggressive war? And is there not something higher

for a true American freeman, a Christian man, than to be an American slave-catcher, because the majority of this filibustering nation approve of slavery and slave-hunting?

It is undeniable that the *true* government is in the people individually or collectively, under God, or love, in which individual or collective capacity there can be change, as there is change in individuals. But in the collective capacity of present governments who extend their arms indiscriminately over the people by geographical lines, the blessing of progression may never be fully realized; but extreme persecution be suffered by the reformer, as ever has been done, from the dormant mass that tarries behind.

The government, as is ours, even if it be in the majority of the people, may be as corrupt and unworthy of a true man, as though it were in a prince or emperor, and the minority may be required to submit to a rule whose very breath or touch may pollute. By our Federal Union every northern man who takes a part in government becomes accessory to southern slavery. And the slave majority may add territory to territory, on her southern borders, ever increasing the power of slavery until it shall break the little attainments in human freedom that have been achieved, and spread this scourge to humanity throughout the land, only finding a respite from such bondage through the destructiveness of its own corruption in civil wars. Nature has reserved in store this remedy for foul, deep-laid disease.

Gov. Morrill of our own state, and Gov. Gardner of Massachusetts, in their annual messages allude to the aggressive power of slavery, notwithstanding the authority of the constitution in the hands of the majority. And it would matter but little about a constitution if the majority are to rule, right or wrong, and that majority

rests with the slave interests and slave power. In such a case the constitution, as well as the declaration of rights which our fathers published to the world, is as sounding brass, devoid of meaning. One must be blind not to see the influence which is exerted by the slave interests of the south, and the moneyed interests of the north, both as one, to crush human freedom. It is the same spirit, principle and interest, that formerly drove the Quakers to seek a home in the New World, and whipped them when here, and oppressed our fathers with taxes until it caused them to rebel. It is now the same which holds the black man in his chains, and comes north to capture him in his flight, and summons Theodore Parker to appear before the courts charged with sedition toward government, and throws me into prison for living my individual life of freedom. The slave seeks his God-given right to freedom. Mr. Parker utters the truth from the public desk, and I would live my own individual life. The slave, Mr. Parker, or myself, have neither of us raised a finger to infringe on the life, liberty or happiness of any other creature, other than the life, liberty, or happiness of others depended on our bondage.

Though the declaration of our fathers is that all men are free, and the constitution declares that no man's religion shall be questioned, and that every man's home shall be sacred from intrusion, yet the black man is held in his bondage, Mr. Parker is held to bail for preaching or teaching a religion of humanity, and I am locked in prison, not for harming *any* one, but for living in my own should-be sacred home, according to the dictates of my own conscience. Neither of us has transgressed a law of God or nature, nor have either of us overstepped the declaration of the rights of our fathers, or the Constitution of the United States, or

of the so-called free States. But all of us are having imposed on us, the government — it is said to be — of the majority of the people, which is corrupt in consequence of the transgression of the natural laws.

Now, I do not object to the majority ruling *themselves* as wisely or as foolishly as they are wise or foolish; but I *do* protest, and as conscientiously, too, as did our fathers against the rule of King George and his court, that any majority, or minority, exercise their laws over me, when I infringe not on the rights of other individual beings. If liberty means anything desirable, it means individual liberty to think, speak, and act, independent of the thought, speech, or action of any body of men, as well as independent of a pope, or king. And this freedom must be granted to every individual being ere we *are* a nation of freemen, as we claim to be. The government that cannot extend such freedom to each individual is unworthy of its existence, and will eventually destroy itself. And thrice unworthy is a government that commits a wrong on one individual for a like transgression against another individual; and more unworthy still is that government which punishes for a transgression of *its* laws when no individual rights have been trespassed against.

Though we are members of one body, and no good or harm can come to one, without more or less affecting the whole, yet each has an individual life or existence which may be unlike any other individual's; therefore no other man, or number of men, can write a constitution or laws, with a surety that it meets the wants of any other being.

It is argued that the good of the whole requires the sacrifice of individual freedom or rights. But it is a false position. The government is false that requires the sacrifice of any natural individual right for its own

being or welfare. The right of individual beings must remain inviolate, else the good of the whole cannot be promoted, inasmuch as the whole is made up of these separate individuals.

Because I claim for each their natural individual rights to individual freedom of thought, word, or deed, I do not claim the right for any to do a wrong, even to themselves. But if they will do so, I ask the good not themselves to transgress the laws of freedom, but leave the transgressor free to overcome himself with his wrongs, rather than involve the good in a *vain* endeavor to overcome such wrong, as all communities do who enact penal laws for the transgressor.

When the people shall learn what is true, — that wrong is no less so when committed by the whole under the guise of government or law, than when perpetrated by individuals on other individuals, and that the tendency to evil is more certain, — they will have learned a truth of great worth to them. It is certain, when the good would restrain the evil, except by goodness, that they become like them, evil in some degree; and when they carry the restraint to murder for murder, the whole community approving of such become murderers to overcome murder, which is as absurd as to pluck the second eye to give sight to one already blind. It is a well-known fact in history that the rigor of governments is productive of crime. It cannot be otherwise if like begets like. Then, would governments make the people mild, kind, and forbearing toward each other, let them be likewise toward the people.

Government can only be good when it is a concentration of individual good to do good to those who offend other individuals. Such a government might well encompass the earth, and such alone as a government can do ought to redeem humanity from her depths of

sin. Government can be only evil when it is a concentration of evil to do evil to those who transgress its laws, or trespass on the rights of other individuals.

Such are all governments at the present day, though it be the nineteenth century of an era which is called Christian, in honor of one who taught the true philosophy of government. How shamefully inconsistent with each other are the precept and practice of the professed Christian world!

If people wish to save their governments and the governments of the people, they must reduce to practice the precept of Jesus, and found their laws on the constitutional laws of man, and let them join by affinities rather than by geographical lines. The security of any government or people does not depend upon any outward force of evil, but rather their *in*security upon any demand for such force.

It is said the love of money is the root of all evil, and there is a shade of truth in the saying, and it is in and through government that such love is fostered and cherished more than anywhere else in society. Man cannot begin in the world without first paying to governments money for the soil on which to raise his bread. He must first sell himself in slavery to some one or thing to earn money to redeem that which is as naturally and rightfully his as the air he breathes. And, then, it matters not how conscientious he may be of sustaining military power, he must submit to a tax of money, directly or indirectly, which pays for one of God's creatures butchering another.

It is governments that hold to themselves the right to coin money, from the petty prince who imprints his image there, to the United States which has some other device to make it appear attractive. Money has power proportionate to man's depravity, ignorance, and ine-

quality. Give enlightened men their natural heritage, and they are above the use of money; but rob them of their rights, making a part serfs and slaves, and they must stoop to whatever power holds those rights, whether it be government who holds the soil, or the southern man, who, through government, holds the man himself, making him a thing to be bought and sold as other things. It is only through government that the slave is held in his chains, and through the same medium that the northern laborer is held in servitude, and through the ignorance of the whole that both systems are perpetuated. The governor and the governed, the enslaver and the enslaved, are both cursed in their unnatural condition. Money has no power with a free, enlightened people. It is really of no worth with such. The best it can do is to purchase the servitude of some who are ignorant, or slaves. If each in a community possessed an equal sum of an hundred thousand dollars, it would be of no more worth than a dime each. So much of human labor is to be performed to build our houses, manufacture our clothing, and raise our bread. But if there be another class destitute of natural supplies, through the monopoly of the moneyed power, then the gold will command their services, and force the destitute to do the labor of the opulent as well as their own, thereby cursing one portion with an excess, while it relieves another of that which would really be beneficial. The real wealth of a nation or people is not in the resources of their mines, but in the bone, muscle, and intellect, of the people, which must harmonize. With all the apparent wealth of our densely populated cities, starvation would stare them in the face, with but a few months' cessation of the husbandman's labor.

We talk of creating harmony between capital and

labor ; but such cannot be, in the proper understanding of the terms ; for capital is the product of inharmonious relations between the producer and the consumer, which, when restored to their proper equilibrium, would leave capital, in the most common acceptation of the term, out of the question. Nor need capitalists be startled at such an idea, for capital really now has no security for its possessor in any hands, from the boot-black to the emperor. It is a part of a destructive system that must give way to the mild influences of truth, or be swept by the torrent, and deluged by its own destructiveness. Capital is not a producer, more than the slave-driver's whip is so, but alone a consumer, or rather a medium between the consumer and producer, to enable one to consume, without producing. Capital, which gives its possessor power over labor, to the extent of that power is alike detrimental to human welfare and freedom, as are the slave-laws of the Carolinians and the driver's whip.

The earth and the elements, to which may be applied the bone and muscle of beast and man, directed by intelligence, each of which must harmonize with the others, and universal nature, are the real producers. The want of harmony between them brings disastrous results. No matter how much apparent external wealth, if harmony be wanting, in a few months or weeks all may be wasted, leaving the land in desolation. Intelligence, bone and muscle, centred in one being harmoniously, can bring results not attainable when the former is separated from the latter.

Our fathers saw the evil consequences of the accumulation of capital in the hands of the few, which was a prominent feature in English society, and endeavored to avoid it by a modification in the law of entailment of property. They did not understand that the whole

structure of English society and government was false, though they claimed to be Christian men, and often read the injunctions of Jesus, "Lay not up treasures on earth;" "Take no thought for the morrow;" "Resist not evil;" "Turn the other cheek also."

The man of money and moneyed power is ready to ask of those desiring to overcome such, what he is to have in exchange for his wealth, for which he has toiled, overreached, and grasped, until he is incapable of the former, and knows no other means of sustenance than the latter. For money we have nothing to give. It is of no worth in a true state of society. It is merely a modification of the slave power — a muffled whip — which leaves blood in its track, while the thong is unheard and unseen. If the man of external wealth would buy privileges and power with it, he must do so of the present order of society. Though he can have nothing in exchange for money, he can have everything for humanity; — bread for the laborer, and the same for those incapable of labor, and charity for all, however fallen. There is more for all than the most affluent now enjoy.

In the kingdom of heaven, or a new order of society, "sterling" worth will be the mark of distinction, "treasures in heaven" in the heart, of which we cannot be robbed; and not, as now, a sack of gold or a package of exchange, which may within the next half hour pass into the hands of the veriest scoundrel living, to give him power to crush and enslave humanity.

We do not ask the rich man for his riches, other than he possesses the riches of love and goodness; but he need not complain if truth and goodness deprive him of the power to enslave his brother man. Bring the laboring classes into harmony with each other, and they quietly and peacefully take themselves from under

the influence of the moneyed power, doing no evil or injustice to any, but good to all.

Who would not glory to realize the time when money should no longer possess its power over man ; when the "El Dorado" of America shall no longer have attractive charms to lure her sons to waste their lives in the pursuit of the shining dust ; but, instead, that each home shall have charms of a true and lasting character, that shall give permanency of enjoyment to young and old ? Those who have so anxiously watched the departure of friends, and waited in vain in almost breathless anxiety their return, can but pray for the realization of such a time ; and their prayers shall not be in vain if they give their lives to the work.

If there must be consumers who produce nothing, let it be without a false guise ; let them unfurl their flag, and on it be written, not in Greek, Hebrew, or Latin, but in plain English language, "Pauper ! privileged to consume without producing." And, if it really be an honorary badge, let due deference and respect be shown it, and let *not* the Christian philanthropist withhold the products of his industry from such, and drive them to live, by their wits, on the perpetuation of disease, superstition, antagonism, traffic and slavery of the mass. If M.D., D.D., LL.D., Hon., His Excellency, Esq., or any other title, be preferable to "Pauper," let them wear it ; but let it be understood that drugs perpetuate disease, and the popular dogmas, superstition and idolatry ; and that the laws of nations rendering evil for evil are too absurd for the approbation of a schoolboy of ten years ; and that the whole school of titles are too often but badges of the respective grades of pauperism which the wearers are content to bear. Let this be done ; and no longer, that one class may live at the expense

of another, teach men to swallow vile nostrums to restore wasted health ; or that prayers and oblations will atone for the transgression of true laws ; or that one great evil committed by the many is to overcome or lessen minor ones ; or that the position and title conferred on these public functionaries are anything more than a condiment on stale food, to make it be swallowed without detecting its offensiveness.

I think it is generally admitted that the people are the most happy and virtuous—other circumstances being as favorable—who are the nearest equal in their pecuniary circumstances ; yet the legislation of all governments has the tendency to make the rich more so, having but little regard for the poor, except to feed them in the poor-house, when they become so poor, from robbery and misfortune, as to annoy the rich. Legislation throws thousands into the pockets which are already well filled, where it scatters units among the less favored in that respect. In fact, the enormous sums that are thrown into the hands of these public functionaries are gleaned from the mass, and oftentimes to the depriving them of the means to supply the demands of nature. Legislation is so much a thing of money that, in some of our states, it is made a qualification for a voter. And, if one should distribute his earnings among the poor, who are always at hand, and fulfil the injunction of Jesus, in not laying up treasures on earth, it would exclude him from a voice in the government that rules over him. And, in our own state, the laborer is too often so dependent upon the employer, that he cannot, if he would, throw his vote in the opposite scale, though he may feel its policy more just and beneficial to himself.

Mr. Holmes, of the "Maine Farmer," of March 1st, says, of the "reciprocity treaty" with England,

"However, the deed is done, and all our farmers will do or can do about it is to crouch like asses beneath the burthens thrown upon them by wily politicians." So I am not alone in the opinion that the really productive class get few favors from government. Similar thrusts are often aimed at government by the conservative press and partisans, who still "return to it as a dog to his vomit," or "crouch beneath it like an ass;" never dreaming they are so "dog" and "ass" like; but that such food is the most wholesome, and that they were made for such "burthens."

Several of the state governments have exempted certain property from attachment, showing some favor to one class; but the very poorest, those who needed favors the most, were made still poorer by the enacting of the law, which required of them a tax to pay for the enacting, when they had not the means to avail themselves of the benefit of the act. The laborers, of whom are the really productive class, can illy afford to study and know the law, even if they have the rare ability of tracing its serpentine and changeable course. And, if one know the law, he cannot avail himself of it without money, especially to contend with one who has money. With a moderate sum, one might get into law, but not out of it with any, unless he have much. Money is the oil that makes the machinery move, from the petty justice to the ponderous judge.

Government permits a wrong of a small magnitude for a little money, and, of a larger magnitude, for more money, though, when it be a gross wrong, a more gross wrong by the government may be the penalty, thereby increasing the evil in one direction, while it vainly strives to diminish it in another. But it is often, and too truly said, that money enough will appease the vengeance of any broken law. The stat-

ute laws of governments must of necessity always be something of the past, and never come fully up to the present growth of humanity, or light of science. Always something in the hands of the mere conservative to retard the more progressive. If the more benevolent or humane who are connected with governments would give way to their humanity in the administration of the laws, the more conservative or inhumane deter such by a threat of the penalty of the law under which they have placed themselves; thus is the law *always* a thing of the past in the hands of the hindermost, to send its penalties as well to the real reformer as to reap its judgments by the corrupter.

The humanity of the judges, though blunted by their position, is often put to a severe test to award such judgments as their oaths, the law, and the less enlightened and humanized public demand. A case came under my observation before a municipal judge, in which, if I understood him aright, he admitted the public good, or the prisoner's welfare, did not demand a conviction, but the evidence and the law did, which latter must be honored, though the prisoner's and the public welfare be sacrificed, together with his own humanity. My own present case partook somewhat of this character. If I am not deceived, Judge Rice's own humanity would have let me go free rather than send me here; but the law cried for *its* justice, and the unjust were clamorous; therefore real justice, humanity and mercy, must yield to its and their demand. *His Honor* made quite a plea, on giving my sentence, which I understood as intending to propitiate that part of the public which demanded a more severe sentence than his goodness of heart would permit him to award me.

There was a resemblance of inconsistency withal,

as there often is with venerable heads standing on public footing. At my trial, my attorney (shame on me that I permitted one to officiate in my behalf!) plead insanity in my behalf, without avail ; he, the judge, ruling such out. At my sentence, some months after, His Honor plead hallucination of my mind in mitigation of my sentence, and then to avenge a broken law, appease an outraged public, or to heal a hallucinated mind, he sentenced me to six months' confinement in a filthy jail, where I must, if proceeded with as is done by such convicts usually, be kept from pure air, proper exercise, and pleasant company, and fed on meats and soups, to overcome such hallucination. This is the most charitable construction I can put on the affair ;—jail a poor bewildered being to heal him !

I am not intending this to stigmatize or eulogize Judge Rice, if I could do either ; for he has done the best he could under the circumstances ; and the worst also ; but I must ask the venerable judge, and his court and people, if it would not have been more proper to have sent me across the Kennebec to the hospital erected for those of unsound mind. However, let that pass with the ridiculous, while we let this be a circumstance to teach us to place ourselves, in the future, on a platform that shall not make us look deformed when viewed from either side.

If governments cannot forgive trespass against themselves, by their weak members, what can they expect weak members to do to each other, but to render alike wrong for wrong, thereby ever increasing the evil ? Will they answer ?

Treason is one of the unpardonable sins of governments, even professed Christian governments, though treason consists in giving succor to an enemy. Sacredly heeding the injunction of Jesus, " If thine enemy


hunger, feed him ; if thirsty, give him drink ; " a very worthy and common-sense method, too, of overcoming enemies would doom one to the ire of government, even the American boasted government, and, may be, send him, loaded with chains, to a felon's cell, or his heart's blood trickling down his sides.

Suppose England's famishing horde, who fight for bread, should land on our shores to do the bidding of an English court in seeking reparation for some real or pretended insult from a "fillibustering" cabinet, and I should meet them on the margin of the continent with the product of my farm (if I had one), giving them such as they needed ; why, I should be a traitor to my country, and the "hemp" or "lead" might be my doom, though a humane court might plead "hallucination" in mitigation of my sentence, and cause the already overtasked laborer to support me through the fulfilment of another sentence in prison, while I write another dissertation on government, showing her oppressions.

As treason may not only be no crime, but a praiseworthy act, so are many other deeds, regarded as crimes by statute laws, not so in fact, but praiseworthy acts. More than this, governments are, directly or indirectly, the instigators of many real misdeeds, which they regard and punish as crimes. The petty thefts, robberies and murders, by individuals, are but the rivulets, streams and rivers, while nations are the oceans ; and, as the little channels are filled from the condensation of the vapor of the ocean, so are these individual crimes dependent upon the collective crimes of nations for their continuation.

All offences against governments are visited with a more severe penalty than like offences against private individuals. They, the governments, are the things

that must remain inviolate, let what else, that must be, be sacrificed to that end. Here are extracts from popular sources which corroborate my statements in regard to laws and government : —

“ Sherman M. Booth, of Milwaukee, has gone to prison, under sentence, for aiding the escape of an alleged fugitive slave, but does not seem much disheartened by his position. He says :

“ ‘ Well ! We are in jail for the second time, on the charge of aiding a human being to escape from bondage ! And now, that we can say it without having our motives impugned, we pledge ourself to aid openly every fugitive to escape that we have an opportunity to aid ! And this Fugitive Act, which has developed the iniquity of federal judges and officers, we pledge ourself to oppose while we live, till it is repealed. ’ ” The editor comments : —

“ No man, not a slave himself, but will honor the humanity and bravery of this man, convicted for obeying the higher law.

“ ‘ Forasmuch as ye have done it unto the least of these, my disciples, ye have done it unto me. ’ ”

“ LIQUOR LAWS. — Mayor Wood, of New York, has addressed a note to Mr. Coleman, member of the Assembly, upon the proposed liquor law. Mr. Wood is of opinion that the present laws may be enforced, and intimates that they will prove sufficient for the evil : —

“ This evil in our midst appears to result rather from the non-execution of present laws, than from the character of the laws themselves. It is a popular error to mistake feeble administrative enforcements for defects in the statutes. This mistake has been productive of continual and never-ending legislation upon all subjects, until the books are so full of laws

that none but the most astute and studying lawyers can tell what is and what is not law."

These parties are all, for aught I know, government-loving ; one glorying in imprisonment for conscience' sake ; another honoring him for his humanity and bravery in defying the Fugitive Slave Law, and obeying the "higher law ;" and another holding the highest office in the largest city in the Union, telling his people that their law books are so filled up with laws that "none but the most cunning and studying lawyer can tell what is and what is not law." And he charges the fault to "feeble administration." The truth is, an unpopular law will make its strong executors "feeble," if they have to rely on the popularity of the law to sustain it, as they must do in this country, at this age, to enforce rigidly any statute law. And here, let me say, lies the permanency of all our statute laws, "popularity" with the people. Then, would we have wholesome and permanent laws, the people must have wholesome and truthful education. The people are not to be lawed to a higher position, but educated to it, and above the brute law which degrades.

Here are further clippings, which show the miasma that arises from the seat of government, and spreads itself throughout the land. The latter is from the Boston Journal, of December 25, 1855 : —

"CONGRESSIONAL DIGNITY. — It is mortifying in the extreme to know that Maine representatives in Congress do not always treat the southern and western bullies, who sometimes are found in the capital, with the neglect which they deserve, instead of becoming blackguards with them. We think every paper and every man, prizing the decencies of life, ought to frown upon and condemn those who are so regardless

of all that belongs to the true character of a Christian gentleman. If members of Congress are much longer guilty of such conduct, we shall think there was more truth than poetry in the remark of a boy, who, when asked if his father was a professor of religion, replied, 'No, sir, he is a member of Congress!'—The New York Courier and Enquirer thus describes a fracas between Gen. Lane, of Oregon, and Mr. Farley, of Maine:—

"Mr. Farley, of Maine, a very amiable and moderate Whig member, has charge of the bill for establishing a line of telegraph across the territories between the Mississippi river and the Pacific ocean. He urged it in a courteous and appropriate manner. He was interrupted by Gen. Lane, of Oregon, and, with ready politeness, yielded him the floor. The delegate from Oregon instantly launched out into a warm opposition to the bill. Mr. Farley, in perfect good temper, and in a mild and gentlemanly tone, called him to order. Gen. Lane turned fiercely upon him, and replied, 'I will not be called to order.' Mr. Farley rejoined, with intense excitement of manner, 'I have as much right to call you to order as you have to call me to order.' Lane is represented to have hissed out the words, 'You are a liar!'—to which Mr. Farley responded, 'You are a G—d d—d liar!' The parties instantaneously rushed upon one another, striking furiously. Whether any of the blows of either took effect, I could not determine. They were, fortunately, at the commencement of the fracas, separated by two desks. Before these obstacles were overcome, each of the combatants was surrounded and seized by several of their friends. The entire provocation proceeded from Lane, as the above description of the scene shows; and, though the language of Mr. Farley admits of no other excuse than

that of uncontrollable excitement produced by an intolerable insult, the feeling and opinion of the House were unanimously with him."

"The Avenue was enlivened at 'gloaming, yester-e'en,' by a regular rough-and-tumble fight. Wallach, editor of *The Star*, published an article on Thursday, showing that 'Extra Billy Smith,' M. C., from the Alexandria, Va., district, had been elected by the K. N.'s, although he now claims to be a pure Democrat. Meeting Wallach yesterday, Smith called him to account for the publication. Wallach retorted, and, soon from words they came to blows, Wallach throwing away a dirk-knife without unsheathing it. Then they clinched; then they wrestled; and down went Smith. But he rolled over on Wallach; and when your own correspondent (who had seen the fight afar off) came up, the M. C. had in his mouth, chewing ferociously, the very finger with which the offensive article had been written, while the editor, with his left hand, was drawing claret from his adversary's nasal organ, and had put his eye into mourning. After having been pulled apart, they separated, cursing each other roundly, Smith evidently having had the worst of the fight. Such is life in Washington!"

Now, here are men sent to Congress to make laws, for which they are paid eight dollars a day, while I at best could scarcely save one dollar by honest industry; and they, in their excesses, debauchery and excitement, enact laws and create powers, which the good people tell me are ordained of God, and are binding on me as a good citizen of my country, to submit to with honor and deference, and not only submit to, but silently pay for the enacting and enforcing, though they take from me my natural, God-given rights, and make me a galley-slave. I need not go further into

an exposition of such a fallacy under the name of law. On the face of it, in the most intelligible characters, are written, "Unworthy of a Christian man—a free-man—an enlightened man."

Gov. Morrill's strictures on the doings of Congress are quite to the purpose, and, if he will make his practice worthy of his precept, he will make himself a more worthy governor than many who have gone before him. There are many who are aware of the filth in which they are wallowing, but do not understand that they must come out, and separate themselves entirely from the whole system, ere they can be cleansed. Of his own state's government and laws, Gov. Morrill says :

"There is a deep conviction, in the public mind, that we have too much legislation, and that much money and time are thrown away enacting laws of doubtful utility, which are amended or repealed by the next succeeding Legislature, thereby encumbering our statute books with a mass of unnecessary, if not useless legislation, and making it very difficult for any but an experienced lawyer to understand what the law is, in cases where it should be so plain and simple that the humblest citizen need not err in relation to its provisions. All will acknowledge the correctness of this sentiment ; it is with legislators to correct the evil. Another cause of protracted sessions and expense is undoubtedly found in the too ardent attachment which members have cherished for political parties ; often showing a greater willingness to extend to an unreasonable length the proper time for organization and legislation, than to yield the slightest advantage to a political opponent. Such, in an extraordinary degree, is the history of the Legislature of last year, and in a most decided manner have the people

pronounced judgment against such a waste of time and abuse of trust.

"The present is a time auspicious for improvement and reform. The people, disregarding old political organizations, have seen fit to elect, of the members of the present Legislature, a greater number who think alike on the great questions which must deeply interest our state and nation, than has usually constituted a legislative majority, and it is reasonable to anticipate such harmonious action, and devotedness to the legitimate business for which we are assembled as will ensure a prudent and economical session, and an early recess.

"Laws of doubtful utility, and very difficult to be understood except by an experienced lawyer," says Mr. Morrill; for the enacting of which my pocket is picked, and to respect which, though guilty of no crime, I must be shut up in prison, and, if I do not submit with deference, I am an undutiful member of society, and guilty of treasonable designs.

Is there no higher law, *not* to be misunderstood, that is *not* of doubtful utility, that is *not* dependent upon political intrigue for its being, and that shall not need repealing, that does *not* require swords and muskets to enforce, but that will be honored for its own worth and beauty, that does not tax for enacting? I say, is there no such law that an honest, conscientious man may obey, regardless of Mr. Morrill's law, which he frankly depreciates?

"The present is a time auspicious for improvement and reform," says Mr. Morrill. What hope have we in the present and future that has not failed us in the past? Have we not ever been changing in political parties and power, enacting over and over again the same that is now being done, each party promising

milk and honey on its ascendancy into power, yet give nothing good? There is a ray of hope; one little disk of light has made its appearance through the dark horizon of legislation, and the threatening storm-clouds may yet be dispelled, ere their fury scatters desolation over the land. In one direction has government learned not to render evil for evil: a reform school for boys, which accommodates some hundred and twenty pupils; though a less number than it required to legislate for its establishment. It is a bright spot in legislation that betokens the coming light. Yet I fear that, ere the day dawns, many a thunderbolt of man's folly will burst upon his head.

Another little slip in Gov. Morrill's message, which contains sound doctrine, though seasoned with a condiment which unfits it for the reception of the more intelligent mind:

"The main pillars of our free institutions rest upon the intelligence of the people. The only true ground of hope that this republic will survive the lapse of ages, and be perpetuated from generation to generation, following not in the downward course of those republics which have disappeared from the governments of the earth, is that knowledge in this country is more universally diffused among the people, and that they know their political rights, and knowing, will insist on having those rights as intelligent freemen. Of what avail will it be, ere another century shall have elapsed, that we boast of a constitution surpassing in its provisions and principles any other law written by man, if the people are not imbued with the spirit of liberty, and enjoy such means of education as shall qualify them to assert their political rights at the polls and in the halls of legislation?"

How true, that the main pillars of free institutions

rest on the intelligence of the people! And how false that they rest on the legislation that is backed up by the sword and penal laws! for neither of the latter educate the people, but both unfit them for education.

Legislation that is backed by the sword is as adverse to education as two opposites possibly can be to each other. Legislatures are sometimes denominated the wisdom of the nation, but they too often prove themselves the foolishness of the nation.

Mr. Morrill need not flatter himself with a hope that any republic can survive the lapse of ages whose foundation is on the sword and penal laws, making itself the thing that must remain inviolate, while man and his natural individual rights must be sacrificed.

It is an error in Mr. Morrill to say that the people know their political rights, if political rights mean anything but political wrongs; for there can be no right in a wrong, and the base of all political movements, which are a doing of evil to lessen evil, is wrong. When men shall learn their rights, they will know that minorities have rights as well as majorities; that every individual has rights, that no other individual, or number of individuals, has a right to trample on; and when they become wise, they will know that to trample on another, though it be one differing from all the remainder of the world, is to transgress the law of their own being, for which they suffer without a possibility of escape.

The rule of a majority may be as corrupt as the minority, and the rule in my next two neighbors, who would rule me because they are two and I one only, may be as despotic, corrupting and abasing, and as unworthy of me, as the Russian emperor's, or any other foreign power.

If I must submit to any foreign power to rule me,

I am a slave to some one's else will, unless such other will be in harmony with mine, and then it cannot be said to be a foreign power ; for we are joined by the ties of nature, which is love, which makes us as one. If one may not live his or her own true life, whose life shall they live ? The debauchee steamed, soaked, and smoked, until he hardly knows whether rum, tobacco, or bread, be the staff of life, may muster his numbers, and as properly say to me that I must submit to his course of diet and drink, because he looks more ruddy and plump than I, as that others, because they are majorities may make other laws for me. Suppose Russia should overpower the other Eastern powers, and sweep her arm across the Atlantic, and seize the reins of government from President Pierce and his cabinet, what then ? Must I submit to another armed brigand and change of laws, because they have been the most successful in destroying human life and trampling on human liberty ? It is just as proper that I should do so as that I should now acknowledge the right to rule me in others that now surround me. Submit I may, of necessity, be obliged to do ; but I die a free man in my spirit, though my body moulder in the prison. I have taken no active part in government, state, or national, for many years, having conscientiously withdrawn myself from all connections, except such as I was obliged to submit to by way of taxes, and have even refused to take advantage of the law to collect just demands or protect my property ; and why should I be claimed as one of the murderous compact, and have their mandates imposed on me ?

I have said that majorities may be as unjust and despotic in their requirements as the Czar of Russia. And Alexander and his court might well blush for shame for the imprisonment of one for a like offence

to that which has given me a six months' confinement in jail. The dark ages would be blackened by the record of so base injustice. It is only the distance that makes the Spanish inquisition more obnoxious. If an officer in the United States government had been in Spain, and committed no more moral wrong or transgression on Spanish laws than I have against the constitution and laws of the United States or State of Maine, and had been thrown into prison therefor, the whole United States government would have been indignant at the outrage, and, more than probable, the stars and stripes would have been flying on the wings of the wind to demand at the cannon's mouth his liberation.

I have said I am quite willing that majorities or minorities should rule themselves as wisely or as foolishly as they are wise or foolish ; but when they tell me their law is *my* law, I demur, especially if they tell me I must become a murderer of my brother to save myself, and much more to save a government that is unworthy of an existence on earth. I wish not that my brother's blood should be found on my hands ; I wish to take no part whatever in any code of laws that are so unwise as to render evil for evil. It is enough that I submit to her injustice to me without physical resistance. When I can no longer see that I owe a debt to humanity, and my life becomes a burden to me from the intoleration of my views, the earth may drink my blood ; but never, I trust, will it drink a brother's blood at my hand.

I am ready to do the right, and, if need be, suffer the wrong. If the world has need of further sacrifice, let it be so. I must fulfil the law of my own individual, internal life. In so doing, no harm can come to me on the whole, though perpetual imprisonment

or the gibbet be my doom for the transgression of the law of the land, which, at best, is but the law of other's life or *death*, which they would impose on me.

Mr. Morrill asks, "Of what avail will it be, ere another century shall have elapsed, that we boast of a constitution surpassing in its provisions and principles any other law written by man, if the people are not imbued with the spirit of liberty, and enjoy such means of education as shall qualify them to assert their political rights at the polls and in the halls of legislation?"

I ask, what availeth a constitution now, that declares free religious toleration, which bows subservient to a religion of forms and idle words, and mocks at and persecutes a religion of the life consisting of noble principles and deeds? Of what avail to imbue the people with a spirit of liberty, when for that spirit of liberty its possessor may be put under keepers within the prison walls? What availeth the means of education, or education itself, to one, or the few, or many, if the mass are to rule the few or many with their ignorance, idolatry, and unenlightened selfishness? What availeth virtue, righteousness, or goodness, at the polls, to be overpowered by numbers not possessing these qualities? Of what avail are any political rights depending on the sacrifice of natural rights? And of what avail any power vested in the sword, rendering evil only to overcome evil? All such power is of no avail except to increase the evil and overcome itself.

Does Mr. Morrill think he, his council, and the Legislature of Maine, can all, in a lifetime, in their public capacity, repay me for the months' restraint of that freedom which I humbly begged at their hands? If

they suppose so, they mistake the capacity of their power to do good in their governmental compact. What availeth me the boast of the free institutions of America, since, for living in my own highest convictions of right, though not trespassing on the right of a worm, I am thrown into prison? At the courts I beg to be permitted to show the truthfulness of my position, and what are my "natural, inalienable rights," and I am told it is not the proper place. At the public press, so "free," I seek admission to give utterance to my pent-up thoughts, and am turned away with coldness. In my prison I beg an interview with the clergy in vain. All, all sold slaves to church, state and mammon. I seek the property I once called my own, that I may set free the thoughts that might otherwise consume me, and it is almost the same as confiscated, and I am threatened with the mad-house, only to suppress truths that the heads of these institutions dare not, cannot meet, otherwise than with the gag.

This government, as I have said, declares free religious toleration shall be guaranteed to every individual, and opens her courts and assemblies by invoking the blessing of Heaven in spreading truth and right, yet would close the mouth that would teach Christianity or a religion of love; and well she might, for hers is the opposite, and her being depends upon the suppression of the Christian religion.

Yet, for all the promise to protect all religions free from harm, she has suffered the Mormons to be driven from the soil they had subdued by their industry; and, now that they have fled to the wilds of the interior for safety, they are threatened with a crusade to subdue or destroy them. Within our own state has a Catholic, having the same right by the laws to his religion, that

others have to theirs been mobbed, robbed, and rode on a rail ; all of this under the eyes of government ; if she has any eyes not blinded or plucked out. Am I told the government should and will make amends for these wrongs she has inflicted and suffered to be committed, after guarantying protection ? Will she put her hand into her treasury, and indemnify the Mormons for the loss they have suffered ? Does she, from her coffers, pay the Catholic for the loss he has sustained ? Does she give him sympathy for his wounded spirit ? Will she, when she learns, if ever she does so, that I have endured imprisonment wrongfully, recompense me for her injustice, so far as she is able to do so ? No. She will do no such thing ; and she has not the ability to recompense me for one month's deprivation of my liberty. So much of human freedom has been sacrificed, — so much has gone never to be recalled ! If any of us get good gifts to repay for our wrongs, they must come from elsewhere. Had the government a soul, had she life, had she anything good to give, we might have hopes she would do something toward such an object. If she give *money*, it would be the price of blood in some other direction. Her beginning and her existence are wrong — are evil ; therefore she can give nothing good. She can redress wrongs — commit greater wrongs, or other wrongs, thinking to overcome those already committed, but really only increasing the wrong. Her work is not to render good for evil, but evil for evil, and evil for good ofttimes.

Though accused of Mormonism, I am no Mormon, that I thus speak against their being abused. I am further removed from their religious tenets than they are from the religious or political despotisms that drove them from their home, and I am quite as far

removed from Catholicism ; but either of their religious rights are as much respected by me as the religions of those who persecute them. And they who take such means to subdue either, show themselves the most wanting in practical Christianity.

If the Mormons, Catholics, or Free-lovers, have a false doctrine, the worse is their own, and none is any better that would suppress them by violence. No evil in either can be forcibly and effectually suppressed by violence except by complete destruction, which involves the destroyer, and makes him the destroyed also ; but, if the evil be left free, it will be its own destroyer without involving a second person or party. The evil must be won from their evil ways by the good, or be left free to perform their own suicidal acts, or, what is worse, the whole will become involved and destroyed together.

It cannot truly be said that government does a good, on the whole, even to those who directly draw their support from her coffers. Many of our best men are spoiled in office seeking and finding. It unfits them for the more useful employments of life, and makes them miserable dependents on the public, to whom they must fawn, in slave-like servility, for a continuance of favors. Intrigue and fraud are cultivated to the total annihilation of all that is noble in man. The most gifted are too often sacrificed on this altar of human depravity. Our public offices are now more sought after as a means to obtain bread and butter without honest industry, than for any good.

These are evils too apparent to be denied, which one party charges to the other party, and the other party to them ; but the evils are not in one party or the other party in particular, but in both, and the institutions which have a being in falsehood alone.

There can be no reformation of either party,—no conversion of state or nation. They are doomed institutions, because they have a being in falsehood alone. If no other way, they must go for the want of human life to feed on. They are not founded in love and harmony; they do not acknowledge God or Love, the Ruler, except by lip-service; therefore they have not wisdom, union and harmony to save, but folly, antagonism and discord to destroy.

Revolution, complete and thorough, we must have. It is only a question of when and how, and not whether it shall or not come; for it is inevitable. We may think to stay its progress, and hold it in check for a time; but, only like the pent-up water, to gain redoubled fury, and sweep, in mighty torrents, down its wonted course. The question, shall it be a peaceable one, is not unimportant. The transgression of nature's laws brings with it its own fatal results. If governments trespass on the natural rights of the people, and the people rebel with bloodshed, it is only following the instruction of the parent. It is as a house divided against itself, that cannot stand. If governments could teach the people Christian non-resistance with her oppressions, then the consequence of her injustice might not so surely result in human slaughter. Evil will be overcome, and there are but the two ways to accomplish the work; one is, by the good, and the other is by its own blindness in destruction. If the latter be the mode, government, with which is connected the church, is responsible for the result. Those who demand freedom at the point of the bayonet, and those who resist it with life, are similarly under the influence of a transgression of true laws, and may alike suffer the consequence.

With soldiers patrolling our streets, and our polls

guarded with revolvers, one might suppose the time for revolution not far distant, and the mode quite sure ; but we would not wish to believe that American soil shall be sprinkled with American blood by American hands. The far-seeing already predict such a result, though the blinded see no present cause to fear, but from afar spy cause for alarm ; but our greatest foes are not from afar. With all our boasted purity of government, America's greatest cause of fear is the corruption of her own internal institutions. Purity within, and we are secure from any external foe ; but, with the turmoil consequent on depravity, there can be no safety under any favorable external circumstance. Foreign invasion would unite the people to repel the foe, and for a time quell the turmoil within, to more effectually break out in future ; but, as I have said, there is no fear from abroad. Despotie governments have enough to do at home to suppress the growing desire for freedom, and those desiring freedom will rather coöperate with others desiring than war against them. Let the United States make her government one of freedom, rather than one of chains, and the world will bow in honor, rather than rise up in arms against it. But the United States is a government of the sword, holding men out of harmony by geographical lines, rather than a government of love, only holding by pure affinities ; and the whole system must pass away, and man be freed from government, in the present acceptation of the term, and be allowed to form a government of love — of God — which can give the most perfect freedom to all, rather than a pretence to a part only. Love being the tie, all unions will be in harmony ; therefore wisdom, and all the attributes of the Deity, will be in attendance to save. Mankind can unite in love, in God, for good ; and any

other union is only to destroy. It is a mistaken idea that freedom, happiness, or goodness, cannot be sustained without a union of military force to preserve it. Every good comes single-handed, or in a union by love, while evils only come of a union out of harmony, maintained by the sword-power.

Individual enterprise outdoes governmental, in every direction, except in war-making, which only destroys. Our railroads, our steamboat lines, our telegraph wires, our best schools, are all built, established, and endowed, by private enterprise. Sometimes government makes donations, provided certain other sums are provided by private individuals. Said Mr. Benton, the statesman, at a meeting in New York on the contemplated Pacific Railroad, "It must be a national, but not a governmental enterprise. Government bungles whatever it touches. It cannot build a frigate, it cannot send a letter, as quickly, as cheaply, or as well, as private individuals. Government must not build this road. No aid from the United States, except as a customer." Here is the story of government from one of her greatest statesmen, — "bungles every thing she touches." This is a truth honestly told. How could it be otherwise, since government itself is a "bungle"? If it only bungled railroads, frigates, and letter conveyances, it might be more tolerable; but, when it substitutes its laws for those of God, and bungles half the children born, and then, to mend the bungle of its own creating, endeavors to patch it up with penal fines, prisons, and gibbets, it makes government perfectly intolerable.

"No aid from the United States except as a customer," says Mr. Benton. Give the letter to be conveyed into the hands of those who, Mr. Benton says, can do it quicker, cheaper, and better; and then what custom

has the United States to give any railroad, unless she make war for the purpose of making business? The truth is, when she ceases her war-making business, she is no longer a government; but we are a nation of freemen, ready to learn and teach to be Christian men. Then well might we boast of American freedom, and, after we had learned Christianity, haply — haply, might we send missionaries abroad to convert the heathen. Until then, let us do our work at home. Said Jesus, "The beam out of our own eye first." When this is done, we can see clearly how to remove the mote from our brother's eye without powder, ball, president or king.

What of all the panorama of government that might not be dispensed with this moment without detriment to the real welfare of the people, as a whole? In six months, everything good that government does would be in the hands of private individuals, moving like clock-work, giving us a perpetual movement in progression without the constant winding up disturbing the whole nation. The letter to be conveyed, which is the most essential of all the doings of government, Mr. Benton truly says, can be better done by private enterprise. The expressmen have quite as perfect system for conveying packages, and would soon supersede that of the government, if the laws permitted. Some little marine regulations, that are in the hands of government, would need the fostering care of the philanthropist, and they would give all such needed care gratuitously. The laying down of arms by government would be a treaty of peace with the world, without the long controversies and heavy expenses usually attendant on such, and the war-frigate to enforce their observance. William Penn, in his treaty with the aborigines of our country, the only one, it is said,

which has ever been kept to the letter, is an illustration of what peace principles, together with the practice, will accomplish. The nations of earth would be ashamed to infringe on the rights of a people who would not contend in war, but rather yield to a wrong, and render good for evil, than resist evil. Were Europe's soldiery met with a Christian, non-resisting spirit, on landing on our shores, they would seek homes with us instead of fighting us. The Bull-ies would find more than a match for their bullyism, and the more peaceable could rest in quiet. Individual rights would be protected, and universal good would be fostered and respected.

Of the wrongs of the Indians, of which I have said nothing, "Gen. Houston" (in a lecture in New York, says the reporter) "made a broad statement, that an Indian tribe had never been the first to violate a treaty. He said that the recent troubles on the frontier, for the suppression of which new regiments have been asked, had arisen, in every instance, from the aggression of the white man. He asserted that, of the one hundred millions of dollars which Congress has voted from time to time for the benefit of the Indians, eighty millions have been absorbed by fraudulent agents and traders. He detailed some incidents of early Texan history, which strikingly showed that the Indian, when treated with fairness, is one of the most unflinchingly faithful friends."

Though Gen. Houston does not directly charge the government as the aggressor, he does so indirectly through its agents and the people. How much of all this territory that has not been obtained of the Indians by conquest and fraud through the government and its agents? And then, because the poor Indian does not quietly submit to the depredations of the white man,

more powder and ball is called for by professed Christian people, of their professed Christian government. Gen. Houston here adduces the same principles which I advocate throughout; faithfulness to the Indians, to make them faithful. We must not go abroad with treachery, thinking to beget anything but its kind. Would we have reformation indeed, we must begin at home. So far as we exert any influence, it is to create our like; then would we exert a wholesome influence over the Indian character, our own must be wholesome — not aggressive on the rights of the red man. And the government has no business to chastise the Indians for any of their aggressions, until itself, its people and agents, cease their aggressions, and make reparation for past aggression. When they have done this, as says Gen. Houston, the Indians will be found to be “the most unflinchingly faithful friends.” There will no longer be a feud existing between the races to be repelled with arms.

I could have filled this volume with evidence similar to this I have cited from Gov. Morrill, Gov. Gardner, Mr. Benton, Gen. Houston, and the Christian Almanac, for disparaging the government; but I have quoted enough, and said enough, to convince the intelligent reader, who wishes to be convinced of the truth, that the government is an institution rotten to its core, and to induce such to separate themselves from it, and raise their voices for the right. Those who are wilfully ignorant and dastardly conservative, would not believe, though the portals of heaven open, and a voice from there speak. Such must live in their unenviable condition until they are satisfied.

CHAPTER V.

JUDGMENTS.

I CANNOT see, as many suppose, that judgments are put off, and that a particular day in future is coming, at which time all are to be arraigned and judged or punished; this would be giving credit on transgression. Said Jesus, "*Now* is the judgment of this world;" and I should think that any one, with "half an eye," to look around on the world, and witness the war, rapine, murder, disease, deformity, destitution, prodigality, ignorance, misery, fear and death, with here and there only a redeeming quality, must exclaim with Jesus, "now is the judgment;" and with the penitent man cry in his heart, if not aloud, for "mercy."

That greater judgments are to come on the world, and on the American people, unless they repent, I do not doubt; but that a future impending judgment after death is hanging over men's heads, from which they are going to escape by crying Lord, Lord, or performing Jewish rites, or even Christian rites, I do not believe; or that any such rites or ceremonies, without the heart or life of Christianity, which is love, — God's pure love, which shall show itself to the world in wisdom, humanity and charity to God's children, — will save us from the impending ruin or judgments that are to come in this world, I also doubt exceedingly. Mankind may deceive themselves, or be deceived, and

follow straightway the road to ruin, and by and by vainly cry, Lord be merciful; unless they have mercy in their own hearts for themselves and their brother man, it will be in vain they cry. It is in vain, we think, to be saved without God in us, and we in him; which is love, wisdom, virtue, forgiveness, charity, &c., and these we will show in our lives to our brother man. But if such a time is to come when the good are to be separated from the evil, who are to be saved while the evil are to be sent away into "everlasting punishment"? How many of us are there to whom Jesus can say, "Come, I was an hungered and ye gave me meat; thirsty, and ye gave me drink; a stranger, and ye took me in; naked, and ye clothed me; sick, and ye visited me; in prison, and ye came unto me"?

Neither can I see that judgments come of God, as most imagine. I regard judgments as evils, and can see nothing in God but good; and if nothing but good be there, no evil can come from him. If evil be there, then he possesses opposite attributes, and in choosing to serve God we should choose to serve evil, in part, at least. If there be any evil in God, and we assimilate ourselves to it, then we are still, at least, a part evil. If God takes an evil to accomplish a good, then we may, with much propriety, do so too. Jesus says, "Be not overcome of evil, but overcome evil with good;" as much as to say evil would overcome us if we meddle with it, instead of our accomplishing a good. He tells us to be perfect as the Father. One with him, as he is one with God, and still warns us to shun evil, lest we be overcome with it. There would be danger of God being overcome of evil if he tampered with it.

Evil itself may do a good work, but none to those

who meddle with it; it does nothing but evil to those who resort to it; no matter to how good a purpose they may have it in their hearts to apply it. I say, "it may do a good work;" it is this: to overcome itself by its own blindness, to free the world of itself, that good may have the world for good, without contaminating itself or becoming evil to destroy the evil, when that evil is so deep-rooted that good cannot reach it to overcome it with good. If this law of destruction was not in the evil, all good would have to become evil to destroy evil, else we could never get rid of evil; and, when all good became evil, all would be evil; there would be nothing good, nothing to be saved from the general ruin. God himself would be shrouded in the pall of death.

I can see the law of love in all matter, material or spiritual, the transgression of which brings the judgment, or is the judgment which is to destroy or dissolve, that new forms may be taken which *are* in love and harmony. All out of this law are undergoing judgment or punishment — dying — which I should regard as dying in our sins, of which Jesus said, "Where I am gone ye cannot come." The judgment is of itself an evil to bring a good, but cannot be *the* good.

Happiness is the design which can only be enjoyed in love and harmony, and when we are out of this law we are under the law of judgments to purify us in the present form, or change us by death that we may take new forms. That we are, or are not, to live again conscious of our present existence, if we die in our sins or under these judgments, is a point on which there is much disagreement in the religious world. Be that as it may, those under the law of condemnation, judgments, punishments and death, cannot have a realizing sense of eternal life abiding in them; therefore, though

everlasting life be theirs, as others, they are in constant doubt and fear. Such is the result of the most popular theology of the day. It seems to me that the judgment of death is sufficient for any sin, and not too much for many. Also, that if the life that now is, is not worth preserving or prolonging by obedience to God's laws, it is not worth prolonging into eternity. Those whose lives are pure, good and holy, will be happy, and will desire that they be lengthened; and those which are the reverse, certainly cannot wish an extension, though they may fear death.

If I understand the doctrine of Jesus in this matter, it was more for present practical utility than for the future. It is certainly true to me that the measure I mete to others, the same is measured to me again. If I can give but death, I inherit death. If I can give life for death, I inherit now, in the present tense, life everlasting. As our faith is, so will it be unto us. If we have faith in God, it is faith in good, and the good will save us — God will save us. If faith in the evil only, we pursue the evil, and the evil will, if we forsake it not, overcome and destroy us. Nothing but God or good is eternal. God is the Infinite, and all else is finite, because evil, which destroys itself.

That man can carry his present sinfulness into another sphere, where there is no death to cut it short, I do not credit; for it would make God wanting in some one or more of his attributes of wisdom, power, or goodness.

The attributes of God are all of one class, and good; such as wisdom, life, love, liberty, harmony, attraction, fearlessness, forgiveness and charity; and their opposites, which are the transgression, are all evil of themselves, but their final result is good, since they destroy themselves. They are folly, death, enmity, bond-

age, discord, repulsion, fear, judgments or punishments, and condemnations. Admitting this, which seems to me indisputable, would make it impossible for God to send judgments or punishments without taking evil measures to accomplish a good, if the result of punishments be good; and, if the final result be not good, it would be the *more* unreasonable; for it would be God taking evil to do evil, or transgressing his own attributes, or taking a power that is not his. Jesus tells us, "A house divided against itself cannot stand." This saying is just as true of God as of man; and Jesus applied it to himself, though he claimed to be one with the Father. If God be all love and harmony (and how can he be otherwise?), there can be no discordant principles, no division with himself, or his power; while evil not only divides or separates itself from the good, but is divided against itself; it is all envy and discord, and cannot do otherwise than destroy itself.

There can be no judgment where there is no transgression, and to say that judgment come from God is to say that God transgresses. I would just as soon look to God for all the other attributes that I call evil, as to look to him for judgments. It is plain to me, that they are all of one class, having their origin in the same fount, and are dependent on each other for a being.

If I should look to my heart or spiritual life for God, and find condemnation, judgments or punishments, there for my brother-man, however much that brother had erred, I should at once conclude that I had sought him where he was not, and, more than probable, I should be calling aloud, thinking "he were deaf, or gone on a journey;" for I should be blinded by my own sins. God only lives in the light, and in whom he dwells there is no darkness or blind-

ness. He will shine into the darkness, but the darkness cannot comprehend, but will be overcome by more gross darkness, which is only another expression for judgments.

There can be no death, or condemnations, or judgments, or punishments, rendered *on* those who are under the law of life, or the law of God, or without transgression in themselves. It was thus with those who were thrown into the lion's den and the heated oven. Nor can judgments be rendered *by* any who are under the law of life, or having eternal life abiding in them; but such would say, I judge no one. In the same ratio or degree that we are under the law of life or death, do we give and receive life and death. Judgments *always* come to the condemned, and the most severe from the greater transgressor. Said Jesus, Ye judge as ye are judged, and are judged as ye judge. The pure at heart, or those without transgression, have nothing but charity for their offending brother, and turn themselves away from cruelty in any form, for such is unpleasant to them, because they have no corresponding feeling. This is a truism too universally understood to meet a dissenting voice. And how can it be so if judgments come from God? If judgments and punishments *do* come from God, the more godlike we become the more likely we are to judge instead of the less liable.

If we have no prisons in our hearts for those who would throw us into prison, then the prison is of none effect on us; so of the sword arrayed against us; so of the cross, or any other means used to torture us into submission. There must be a somewhat corresponding evil or judgment in our hearts, or else the judgments from those under the law of death or judgments cannot harm us. It is plain to me, that if we have noth-

ing but charity and forgiveness to our enemies we are like God, one with God as was Jesus, and when so, whether we are suffered to remain in prison, or go to the cross, God is with us, and all is well.

I have identified judgments and punishments; they are the same, and they are alike evils, whether they come from the few or many. Not in the same degree, if they come single-handed, that they are if they come by "authorities," as governments are pleased to term themselves; because in the one case they have the authority of one, and in the other the authority of the many. It was no less a judgment on the Jews that they crucified Jesus, than though an assassin had met him in the night-time and taken his life if he could; but very much more a sin, because they as a nation partook in it, imbuing the hands of the whole in his blood, so far as all were identified with the government. The people are horror-struck that one man murders another; but when the civil authorities, or the many murder one, or the military its thousands or more, they are very composed, because it comes from the powers that be, whom they think are ordained of God. If we can strip these powers of their divine shield, which only lives in the blindness of men's eyes, the world will look on the slaughter of a thousand as so many murders, more especially if they have learned that God sends no judgments; but they, too, are from evil sources.

It is no argument for a Christian man, that foreigners are our enemies, and we should murder them in platoons because they come against us in platoons. If we murder single-handed, it may be because the murdered was our enemy. The doctrine of Jesus was to love our enemies, few or many; and with love for the weapon we can but be conquerors, however numerous

our foe ; for God is love, and too mighty a fortress to be taken.

Again said Jesus, " If ye love only those that love you, what do ye more than others ? "

I have said the *evil* cannot sit in judgment on the good. They may think to do so, and the effect to *them* is the same, other than they do not get the reaction on themselves, as from the evil, but rather a good ; while their evil is one of the " all things which work together for good." The good cannot *possibly* be harmed by the evil. It is only the evil which can be destroyed, while the good will shine more radiant.

Jesus was not harmed by his crucifixion ; nor did he really apprehend any harm on the whole, though he foresaw what was to come. But, undoubtedly, the sin of the Jews, which they would visit on him, reacted on them. It was evidence of the great sin of the nation to crucify a Saviour, and, as a nation, they were already condemned and punished, and finally destroyed. Did that condemnation, punishment and destruction, come from God, or from some other source ? The Roman empire, like the Jews corrupt, inflicted the chastisement, though the seed of their own dissolution were sown, which must, as Jesus said, without repentance, have destroyed them. And what has become of the Roman empire, once thought to be so powerful ? " Perished by the sword," their own " evil." Is it not plain that these judgments came, not from God, but rather from those under the transgression of his laws ? What said Jesus while on the cross ? " Father, forgive them ; they know not what they do." They did not know what they did. Their eyes were blinded by their sins, else they would have seen the beauty of the doctrines of love taught by Jesus, and embraced them, and been saved, not only from the sin of crucifixion,

but from their other sins, which were the cause of this sin. "Father, forgive them." From whence came such charity, such pleading, for those who were taking his life? From the God, or love, in Jesus. He and the Father were one, and could he ask of the Father what could not be granted? If the destruction of the Jews was a judgment of God, the prayer of Jesus was not answered. Jesus forgave, and God could not do otherwise; for he is all forgiveness; but the Romans were not of God, were not good, could not forgive, nor could they be forgiven by themselves; hence their destruction, as well as that of the Jews.

They all were forgiven as they forgave. The Jews forgave with destruction, or forgave not at all; and the same followed them. The Romans did the same, with the same result. Jesus forgave with life, and the same was his reward. The same was in him; it was him. He was one with the Father, and could give nothing less. He gave his own temporal life, as an example to teach them. He had before given them of his spiritual life; but they could not receive; they were blinded by their sins.

He did for the Jews all he could do. He said, "O, Jerusalem, I would have gathered you as a hen would gather her chickens; but ye would not." Though one with the Father, having all the power of God, he could not save them. God cannot save except by his own attributes. If he had forced obedience (were such an act possible), it would have been transgressing one of God's attributes — freedom — and the forcing of obedience, and saving the Jews at that time, would have been saving them *in* their sins, which would have been no salvation after all. *From* our sins is the work to be done.

I said Jesus gave the Jews of his spiritual life. He

did so by teaching ; he spoke as with words of fire ; but there was no life in them corresponding to receive such ; they were blinded ; they had not a spiritual life to discern ; and Jesus was as ready to give his temporal life also. This was something they could see. They could see the blood flow from his wounds, realize the agonies of death, see him entombed, and be sure that the tomb was guarded, that his fellows might not take him away, and play an imposition on them, and still these all-convincing truths are discredited by the many, even unto this day.

And is there not unbelief, except in Judæism, or is there not Judaism, except with the Jews ? Those wanting in the spiritual life that Jesus possessed, are they not in unbelief ? Said Jesus, " Go, preach to all the world ; he that believeth and is baptized shall be saved ; " " and these signs shall follow those that believe. " Whom do those signs follow ? Where are the believers ? Who are the saved ? The condemnation is on me. I am not saved. If others are, I am happy that it be so ; and will search among my brothers, that they may cast the evil out of me. Tell me where is that life that knows no death ; that love that has no limits. So pure, so holy, and so willing to die as was he, not for those who loved him, but for those who spurned him, and such blessings implored, " Father, forgive ; " and such charity, " They know not what they do. " Are these questions answered only by the echo " Where ? " If they are answered otherwise, let me catch the sound ; let me follow to where God dwells in humanity, in that degree that he did with Jesus ; let me but touch the hem of such an one's garment that all evil shall flee from me. I wish it ; I seek it ; I will follow, even to death's door, if need be, and let the veil of death (if death can be a veil in

such a case), close on me, that I may have the spiritual life that Jesus could give.

Jesus gave his life willingly, to teach a principle that he could not make the Jews understand without. I say willingly ; yes, it was so ; though for a moment he recoiled at the thought of so violent a death, and prayed, "O, my Father, if it be possible, let this cup pass from me ; nevertheless, not as I will, but as thou." I say, he recoiled ; yet he yielded to the necessity. The women who followed him did not fully understand him, and even his own disciples doubted, and much more so the Jews. They had not any of them attained that spiritual eminence which he had ; consequently, could not appreciate him. It is supposed by most of Christendom that Jesus died to atone in part or in full for man's sins, without which atonement man must be forever lost. I cannot so understand it. I can see that he died in consequence of man's sins, which sins brought them into darkness ; else they would have honored and respected his teachings, rather than have crucified him for them. If I do not misunderstand, the mission of Jesus was to elevate the race in the present sphere of life. I do not see how any who died in their sins are to be especially benefited by his gospel, or that any who died thereafter in their sins are to be. Crediting what was purported to have been said by him, I cannot see how any who die in their sins can go where he has gone. I am inclined to think that the great work of Christianity is to bring peace, love and quiet on earth, which, of course, must better prepare us to enter another sphere. I can see how all without sin can be saved, whether they ever heard of Jesus or not, and how all must be destroyed or dissolved that do not learn the doctrines which he taught. That all before Jesus should die in their sins, because

there was no Saviour sacrificed, and consequently could not go where Jesus went, is incredible to me.

Jesus placed their salvation on a belief in him, yet all the time pointed them to God, telling them to give God the glory. He knew he had the truth only which would save, and, if others had or could see that truth, it would be the same; therefore they would believe in him; be one with him, as he was one with the Father, *equal* with him. He said, if ye believe on me, believe on him that sent me. He and the Father being one, there could be no discord; a belief on one would be a belief on both. No discordant principles could come from the Fountain of all Truth. It was and is the source from which all harmony flows.

I will digress still more than I have done from my subject of judgments to say a word that occurs to me. It is often remarked to me like this: "All cannot think alike, more than be alike and act alike." It is thought this would be a dreadful world if all were of one mind, — that everybody would want everybody's else, — which would cause the utmost confusion. Now is there not such a thing or state as one thinking right — having God's thoughts? And, if one can have God's thoughts, cannot two? And, if two, cannot any number? And is there to be discord in God's thoughts? When God comes to be "all in all," is this confusion to reign? Certainly not. God is harmony; and all discord is the wanting of the Spirit of God. This discord will destroy itself, or be overcome by harmony, when every one will be of one heart and one mind. "None will say, Know ye the Lord; but all shall know, from the least to the greatest."

Jesus "brought life and immortality to light through the gospel;" — "*brought to light.*" *That* life and immortality was before him; else he would

have been the Creator of that life, which he only brought to light. That he was the one, and the chosen one in that age of sin, to bring that life to light, I do not doubt ; yet, after all that the life was brought to light, there were those in so utter darkness that they could not see the light. It could not be comprehended by them, and their darkness was overcome by more gross darkness. Jesus could give light where there was light, and he could do no more now.

All nations, even of Christendom, are now in the gross darkness that the Jews were, and their fate is equally sure. They cannot understand God's government, which Jesus taught was to encompass the earth. Perhaps I am too fast in judging, as I ought not to do ; but, let me ask, Where are they ? I do not mean the few ; but the many, who understand and rely on God's power, which is love as taught by Jesus to save. Do not most or all of the so called Christian churches form themselves, or the members of their churches, into governments under military power for their protection, in reality taking the sword-power, or the same which crucified Jesus, to save themselves ? And are they not perishing by their own sword, or evil, vainly relying on a government of death to save themselves in life, when they should have the principles of truth, which would make their lives eternal, though all the powers of earth combine to destroy such life ? Do not they who form this, they think, the most enlightened of all human governments, rely on the same power to save, that destroyed the Jews, and will not the course marked out, if pursued, bring this nation a similar result ? Is she not now on the wane — more than past the zenith of her glory ? I need not make any prophecies. If the nation, as such, escape heavy judgments, it will be by obedience, not by rendering

judgments; and I shall be happy if they pursue the former rather than the latter.

Do Christian nations think Jesus is coming with power and great glory to destroy their enemies, and purify the world for their especial benefit and his reign? Do they not know that Jesus, as one with God, has no other power than to save, and that the destruction they feel for the offending is only in their own hearts destroying themselves? The power of Jesus, so far as it was good, was from God, who is all life, and from whom no death emanates. All destruction must come from other sources than from the Fount of life. If Jesus had *thought* to take life, even to save his own, he would have fallen from his spiritual eminence, or oneness with God.

Jesus is to "judge the world in righteousness." How else could he judge the world than in righteousness, since he was one with God, who is all righteousness? How did Jesus judge? The same as every one must judge who is righteous,—with charity, forgiveness, life. He, when one with God, had no other judgments to give than righteous ones, and this was not judgment in the sense of condemnation, judgment and punishment, but judgment in righteousness. When men themselves become righteous, they too will judge the world in righteousness; they will be one with God the Father, giving and receiving life, instead of giving and receiving death.

I repeat. We all give what we have to give, and take what we give. If we have life, we give life. If we have death, we give death. As said Jesus, "Judge as ye are judged, and judged as we judge." The measure we mete to men is measured to us again. What will be the result of righteous judgments from men? Just the opposite of what we now see in the

world, — at once a stop to all evil-doing, now so prevalent. When we render good for evil, life for death, we overcome evil with good, and death with life. All will then take on the beautiful robe of life, instead of wearing the dark pall of death which overhangs the world. Said Jesus, "He that will lose his life for my sake shall find it;" and he might have added, He who will save his life for other, or on other principles, hath lost it already.

In giving our life, that is, quietly, unresistingly yielding in defence of these truths, we do not lose it, but find it with God. We cannot lose a life that is one with God, nor can a life continue that does not become one with him.

Men judge men in unrighteousness because themselves are unrighteous — give men death for death, and often what they think is death, which only proves so to themselves, for life; all of which is because they are under the law of death, and have nothing else to give; but when men shall learn the truth, and be made to understand it, they will shun rendering judgments on others, as they would any other pestilence; and seek to give their brother men God's righteous judgments, if judgments they may be called, instead of their own unrighteous ones.

It would be just as unrighteous for Jesus or God to judge the world in unrighteousness, as for men to do so, as they are now doing, and the result would be equally productive of evil.

When men shall learn these truths, it will be to obey them, and be one with the Father, who shall not be with an only begotten Son, but we will all be his sons and daughters in a redeemed world, without giving or receiving judgments or punishments.

CHAPTER VI.

PETITION TO THE SENATE AND HOUSE OF REPRESENTATIVES IN LEGISLATURE OF MAINE ASSEMBLED.*

GENTLEMEN : — I, a prisoner by your law, and its administration, take the liberty to appear before you in behalf of humanity and Christianity by a petition, asking the repeal of your present marriage law in particular, or any other law you have on your statute books, making it a crime to love or live in obedience to the divine law. Also, a repeal of all laws rendering evil for evil ; therefore a disbanding of the military power of the state, and recommending the federal government to cease her military and naval operations of destruction, and rely on the moral, intellectual, and religious principle in mankind to save us as freemen, as Christian men worthy of the nineteenth century of that era. If you do not doubt the potency of the divine law of love to bind those who ought to live together, also its superiority over any other law in all cases, and the simple philosophy that evil begets evil, and that good alone can overcome evil and save, or that it always requires an opposite to change, and that these reforms I ask in your laws all conform to the religion of Jesus Christ, which your constituents

* I have re-written this since it was presented, making some little alterations, though not materially changing the sense. And, should I re-write it again, or any other article in the book, doubtless I should still make a change, making it more concise or comprehensive.

as a people now honor in precept almost to idolatry, and which you, as legislators, respect by the daily opening of your assembly by a prayer from the professed followers of Jesus, — I say, if you do not doubt this, then you are ready, with willing hearts, to grant the prayer of your petitioner, without the trouble to hear what may be said to those who are so blind as to doubt these simple truisms.

If, gentlemen, you are of those who are so blinded that you can seem to gaze at the sun in its noonday brightness, and yet discover no light, then bear with me, I pray you, while I remove the scales from your eyes, that you may behold the glory of truth in its brilliancy. I would have you walk with me; yet not one step in the dark, but rather in the light, and this you will do when, if ever, you understand yourselves, and willingly too, for you will not only see the light, but feel the genial warmth, and be invigorated by its life-giving principles. Not one of you but would leave your present all, and follow me, laying down your life, if need be, for these principles of truth I would inculcate in your midst. Then, I say, bear with me while I reason with you, and receive such and only such as commends itself to your hearts and understandings, and fear not to trust your elves to the simple truth always.

Do not, I pray you, look afar off for commendations or condemnations, or ask yourselves from whence come these sayings, that you should receive or reject them; but bring them to the standards within your own bosoms, — to the God hid there, — almost buried beneath the rubbish of the past and the present, and ask, Are not these things so? Are not these sayings true? And, if they are false, reject them by all means; but, if they are true, receive them with glad-

ness, knowing that all truth is of God, and good, and worthy of your embrace, whether from the infant cradled on its mother's bosom, or from the stripling who frolics in your streets, or from your own internal perceptions, knowing that God still lives to inspire, else there could be no life in any of us.

Always, as you would receive truth for its own sake, from whatever source, so reject error, though it be a canon of the church or pope, and be clothed with a "Thus saith the Lord," or from the ambassador of the highest prince or authority of earth, and be thundered from their artillery, "Thus saith the law and authority."

The umpire of every freeman, every Christian man, is his own heart — his own understanding. It is there, and there alone, for him, that God sits enthroned to counsel him. If we seek him elsewhere, we seek in vain. He is not in numbers, in majorities, in courts, in authorities, unless such are in union and harmony with him enthroned in our own hearts. If we reject the umpire of God in our own bosoms, to be with numbers, we live in darkness rather than in the light, and follow blind-led to death.

The world of mankind have quite long enough lived in the bonds of the past, and humanity asks of you, so far as it be in your power, to let her go free. Give man, give woman, a respite from bondage, and let them love in freedom — in *individual* freedom — without bowing to any external rule or law. If the race may not have this priceless boon, love in freedom, then we may bid adieu to progression, and let roll back the tide of despotism, darkness and death, and again shroud the earth in the dark pall of ages past.

The strife in the East is the precursor of what is to follow us to our own *should-be* happy homes, but for

the principles of love and freedom, which would be a reversing of the policy or spirit of most of our idolized American institutions.

Love we must have, else we die in strife and supineness, and freedom is the only element in which it can possibly live. What have we to fear from Love? Can it harm a living soul? It is the fulfilling of nature's — of God's law. And freedom, so much desired and so much sought after by all the good of the past and the present, shall it harm when coupled with or married to love? Shall love and freedom, both so beautiful, so desirable, of themselves, be corrupt when united?

Because licentiousness has been the product of love in bondage, we need not reckon on a greater crop when the blessing of freedom is given for that of bonds. Love, put in bonds, loses its virtue, and the vice of licentiousness takes its place, and peoples the earth with what we see, deformity, disease, enmity, strife, and death; and further legislation, and penal laws to overcome the effects of past legislation, add fuel to the flame which is already consuming the race.

It is not the corrupt that ask more freedom, nor has it ever been. They have no love to hold what they wish, and ask the bonds of an external law to hold that which they have no claim to, except the claim of all tyrants, "Might makes right," which can only destroy while it subjugates. They desire the despot's cunning first to entrap, and then the despot's power to perpetuate their foreign power, that can only enslave and destroy themselves as well as the enslaved.

In no age of the world's history have the race enjoyed love in freedom; therefore in no age have peace and virtue reigned. Humanity has been striving to overcome the bonds and slaveries of the past; but un-

successfully because of strife ; at best only substituting one sin, evil or slavery, for another ; and now, with all the former efforts for freedom, African slavery, in our own beloved country, is making fearful strides north, and is received, granting her a power never before recognized.

Thus you perceive that, in almost a century of nature's progression, government has been unable to achieve anything in that direction for human liberty. And, in every other reform as a government, she has been equally unsuccessful, though claimed to be by far the most enlightened government and people on the earth. It can hardly be said that intemperance, to which so much thought has been given, on the whole has lessened, though changed in form. And pauperism and crime our statistics show to have fearfully increased, as well as insanity, idiocy, imbecility and deformity. Also has the struggle for the gain of gold, and the power vested therein, been enhanced in a fearful ratio.

Our public offices, once so sacredly held in trust for the good of the whole, are becoming more and more prostituted to the sordid gain of gold, and its abusive power. Our political parties, once relied on with such confidence, are becoming more and more antagonistic, sacrificing principle to party measures and party power, and now efforts are being made to disfranchise a class of people who, like our fathers, fled from tyrannical rule, and have sought this land for political and religious freedom, which blessing is being curtailed rather than enhanced.

I need not enlarge on these evils ; for they are apparent to any except the most slothful observer, and their corroding influence is felt by all grades of society, from the least to the greatest ; from the poorest

to the richest. But there are other evils, underlying all these, which are the primary cause, that the superficial observer overlooks; therefore, in his blindness, he only wars with effects, instead of removing the cause; hence the futility of his efforts. And the same blindness that allows him to imagine the effect the cause, suffers him to endeavor to remove what he supposes to be the cause, by a concentration of the same power of evil, making one great whole evil to overcome the less ones, thus, if successful in removing the minor sins, leaving one great same, under a guise of authority still to be removed.

Mankind have almost lost sight of the simple philosophy that like begets like, evil evil, and good good; and that good alone can overcome evil, and save, though so simple a truth that every schoolboy of ten years should understand it. Though we are but members of one body, and are thus most sacredly by precepts taught, and the measure we mete is measured to us again, yet so blind are we that brother tramples on brother, and measures to him death, taking to himself the same, instead of raising up and giving life, and thereby inheriting the same. With all our praiseworthy means of scientific education, and art so perfect as to make the steam propel our boats, uniting continent to continent, and speed us across the plain with the velocity of the wind, and cause the sunbeams to imprint the landscape or our features on the burnished plate, and make the lightning tell our tales of joy and sorrow, yet so wofully blind to the simplest laws of nature, which are so intimately connected with our existence and happiness!

The diligent observer has sought and found the root of the tree of evil which spreads its branches far and wide to infect the race, and make the world, which

would otherwise be a harmonic Paradise, a bedlam of discord, strife and antagonism.

That Upas is the marriage law and custom, which binds uncongenial spirits, when love, pure and holy, does not exist, and sends forth offspring alike discordant, unloving, unwise. That law makes the purest, holiest affections a crime, and legalizes the most atrocious sins. It is the sum of all slaveries — the fountain of all vice — the death-knell of all virtue. It acts hereditarily on the race, producing discordant beings, physically, morally, socially, and pecuniarily, in discarding the oneness of the race; isolating those whose interests are really united, and making them appear antagonistic. Pardon me when I tell you a truth, that the great moral disease of society is fostered by the means which legislatures use to suppress it. This I am prepared to exhibit to you so plainly that you cannot gainsay it, if you will but permit me to appear before you, and will give me an understanding mind, and a listening ear. Human legislation, founded on the sword, is only a puny effort of evil to save the power in evil, while it destroys itself. God is the great Legislator, who has implanted his law of love and freedom, which alone can save and restore the world to its pristine happiness; and that law is written in every individual particle of matter — in every individual body — in every state — in every nation, and the world of nations. To obey this law is life everlasting, and to transgress is death; can it be never-ending? It were better so than a life of transgression. All good is obedience to that law, and all evil the transgression.

A violation in one direction leads to a like in another; no violation in one point but is coupled with a like at another point. Said Jesus (if I recollect the

author), "If we are guilty in one point, we offend in the whole." To explain: temperance is obedience; intemperance the transgression. Peace is obedience, or the result of obedience, while war, or the sword-power, comes of the transgression. Freedom, harmony, and union through love, is the result of obedience to the divine law, while bondage, discord, and isolation, are the reverse. Love and attraction, are of God, while enmity and repulsion are their opposites. Now there can be no amalgamation or crossing of these principles for a good. Temperance cannot be promoted by the sword or war power; nor peace, nor freedom, harmony, union, love or attraction. The war power begets all the evils, and any of the evils beget the war power. Therefore it is unwise to resort to the war power to promote temperance; for the power itself cannot exist without intemperance. Let me add, your government and her laws are all based on the sword or war power, and the best they can do of themselves is to destroy themselves, and whoever is with them is being destroyed by them, though they think themselves as good as the angels.

The one power or principle is good, is with God, and, if we are there, we are drawing or attracting to us, constantly adding to our strength. If in the reverse, we are constantly losing. Men cannot be forced to be temperate. If any success attends the reform, it must be by the influences of the opposite power.

As all minor goods are in one course, and evils in the other, so is all life in one, and death in the opposite. But, as one of these principles is ever destroying, wasting, losing, and the other saving, creating, winning; therefore one has an ending, while the other is infinity.

I ask a repeal of the marriage law, because it exacts bondage, therefore is a transgression of the true laws of which is freedom. I ask a repeal of all laws making it a crime to love, because love is the fulfilling of the divine law. I ask a repeal of all laws rendering evil for evil, because evil can only beget its kind, and, therefore, increase, and not diminish, the woes of man. I ask the abandonment of the military power, because such only destroys, thinking to save. And all I ask of you, as legislators for the people, accords with the Christian religion, God, nature, and every good man's and woman's heart and understanding.

Humanity or Christianity does not ask of governments their swords to protect their love and freedom. Enmity and bondage, as I have said, are the offspring of the sword, while love and freedom are the principles of God, of natural origin, and have a being with God, and need no "cradling," no pampering, no nursing, except from their natural parentage. Let governments bury their despotisms, and let the race have their natural, God-given rights, which governments usurp, and they will grow in goodness, and in the knowledge of the truth, that shall save, and not destroy, and make the world one kingdom, whose rule shall be love and wisdom, the only rule which is not unto death.

If you, gentlemen, as legislators for the people, will give them back what they have so long been deprived of, — their natural, inherent, individual rights; freedom to love in accordance with their own internal or spiritual life, — then you will have done for true civilization or Christianization and peace and happiness on earth, what all the monarchs and freemen on the globe cannot do in countless ages with the sword.

Massachusetts boasts of "her cradle of liberty," but let Maine bring her despotisms, and carefully guard the grave that there be no resurrection, and in future time her offspring shall far, far excel those of the mother state. And how should the grave of despotism be guarded? Not with despotism, but with love and freedom. As I have said, like begets like, and despotism would beget its own kind — if need be, would raise the dead; while the opposite alone can beget love, freedom, life, which humanity so much desires. Death came into the world by sin, and it *may* go as it came, by sin; but life *must* come by righteousness, by obedience to the laws of God.

Evil, I have said, can overcome itself only by destruction — by a greater evil; darkness, by more gross darkness;" while good creates life, which is of God and is God, who dwells in us all individually, and in the body politic, collectively, when associated according to affinities, or in love and harmony. And, collectively, under any other rule than love of God, who is the true spiritual head, we are devoid of wisdom or harmony, and only destroy, vainly striving to save.

Fear there is, and must be, while and where the other evils exist; but there really need be no fear to disband, at once, all naval and military forces. It is only the evil, the corruption, which is destroying, which resorts to such means to save. Goodness has nothing to fear from numbers opposed holding the evil power, and the evil have nothing to hope from such power, for it only destroys as surely those who use it as those over whom it is exercised, if the latter are alike evil. Goodness, though single-handed, must prevail; and evil, with the world of numbers, must fail. But the two principles, and those embracing them,

must survive or die independent of each other. God and mammon cannot be served by one. God has implanted in the good the law of their own salvation, and no evil can harm them, and they cannot resort to any evil to save themselves or others; and the law of destruction is also in the evil, and they can be saved from such only by a return to good.

These principles, when understood, are to change the power of evil, which now rests in money and its agencies, to that of good, which will be vested in God. Then do not, I pray you, disregard this petition; for it is truthfully and respectfully given, and on your accepting or rejecting it may hang the destinies of millions of human beings among them; may be, yourselves and loved ones at home. Though for weal or woe to so many, the final consummation is sure; and peace, love and freedom, are to reign supreme on earth. All who oppose these principles only destroy themselves, and the rejecting of them by governments who hold the sword power, will only cause to be enacted over again what has been so often done in the world's history. I have hope that there is too much wisdom in the American people to again drench their soil with blood.

Anything you can do, as wise men, in answer to my prayer will be so much achieved. If you give this a reading only, something will be done. If laid before an intelligent committee for their consideration, so much the better. And if you will allow me to appear before you, and explain more at length, better still. All you can do, little though it be, will tell so much for the good time coming, which may you all have a share in.

Let me add: It is not wise to infer that a repeal of the marriage law is to break all marriage relations.

Every true marriage has a being elsewhere than in the external law, and every false connection is a great sin, a great evil, and should be broken. The true would still retain their true relations to send forth their blessings, and the false and discordant would no longer fill the prisons and hospitals. It is a mistaken idea that vice legalized becomes virtue, or that there is not virtue in sexual relations contrary to the common law of civilized nations. Virtue and vice are so by a standard of nature, and the consequences are sure; life and happiness in the one case, misery and death in the other; though each nation has its standard, and thinks that its prerogative is to punish those which fall below.

If one half the race were living in false relations, and a repeal of the marriage law would cause them to separate, throwing their present helpless offspring on the public for rearing and education, the public would be less the sufferers on the whole in the long run. It is much more wise to educate and train properly, though at public expense, than to let grow up under corrupting influences, and then punish or destroy. If for no other motive than that of saving the good from what they suppose to be the necessity of inflicting chastisement, thereby exerting an evil influence on themselves, it should be sufficient inducement to let the really disunited parties separate. But in separations both parties, as now, would desire the custody and care of the offspring, and they would come to a mutual understanding between themselves, far more just than is now administered by courts of law.

Freedom would settle the minor difficulties which now grow out of the ownership of each other by law. Neither could hold except by the law of love, which would be cultivated until it be the ruling fashion of

mankind. The fear that woman would be seduced and abandoned is groundless. She could exact a pledge of property, while the property system retained its power, which would at once test the design. A man once forsaking a partner, without good cause or mutual consent, would be stamped with reprobation. The moral principle would be called into requisition and cultivated, which *never* fails when relied on.

You, gentlemen, would be slow to acknowledge that you would forsake your wives and little ones, or that they would forsake you, but for your external law of marriage, which binds you together; and though you and your circumstances are not exactly as others and *their* circumstances, yet the dissimilarity is not so great as to make your cases entirely unparalleled.

By free divorce intemperance would receive a check that *never* can be felt through any prohibitory liquor law. Many seek intemperance to render themselves insensible to the galling yoke and bonds of the marriage institution; and many would be won from their intoxicating cup rather than lose their partners, which they would do if the public and the law would tolerate a separation for drunkenness. It is equally unwise to infer that a repeal of all laws repaying evil for evil is to make evil any more prevalent, or the good less secure; but the reverse, exactly, would be the result, inasmuch as a good example is more wise than a bad one. A government which sets an example of evil for evil, must expect weak members at least to follow it, while the reverse could possibly have no other effect than overcome it. Charity, the prince of virtues, would lead the strong to raise up the weak, whether their inferiority be physical, intellectual, or moral. And such would not only bless the weak, and raise *them* up, but make the strong more steadfast, instead of

weakening themselves, and destroying those already weak.

A disbanding of the military and naval forces, and their cost wisely expended for the relief of the poor and education of the ignorant, would tell a harmonious tale for the future as well as for the present.

The laying down of arms, even in the presence of an enemy, is the beginning of wisdom, and the fulfilling all the law of love would be the reception of all wisdom. Revenge, retaliation, anger, and the like, are the height of folly of themselves, and if there were greater follies, they would lead to them. Said Jesus, "Resist not evil;" "Be not overcome of evil, but overcome evil with good." If it be not foolishness to be overcome of evil, then it is unwise to resist evil, and more so, it would seem, in enlightened Christian governments than in the untutored savage.

Resistance itself is an evil, while non-resistance is a reliance on God or a spiritual power; therefore a reliance on the latter will save us, while the former destroys itself, which, after all, makes non-resistance *all* resistance. All resistance overcoming itself, leaves one supreme power, who is God "all in all." Do not be too incredulous in admitting the existence of a spiritual power superior to physical; the harmony of the movement of the heavenly bodies would teach us of its being, and when we harmonize in ourselves and with universal nature, we are recipients of that now almost unknown power.

Of this prison, and like places of confinement, and overcoming evil with good, which is the true philosophy of nature, as well as the same taught by Jesus and others, to which I have before referred, let me say, —

Let not the Christian philanthropist imagine that

any prison, however wisely arranged, and well-adapted to the physical well-being of its inmates, is a part of the code of his Master ; or the naturalist and philosopher, that the entombing of men beneath piles of stone and mortar, away from the sunlight and pure air, is natural, philosophic or wise, or calculated in any way to benefit even those who escape the injustice. And more unwise is the confining of three, four, or half a dozen in one cell, but little better than a grave, and inadequate in size to the physical well-being of one. If you, gentlemen, imagine you are serving humanity by so doing, you have but to spend six months as an inmate to unlearn your errors in that respect. You well understand, once a prisoner, county or state, and the probability to a second like is doubly enhanced. And could you be jail prisoners for a few months, as I have been, you would loathe the whole fabric of the system as you do the hell you pray to escape. If the confinement of human beings be good, then I pray that the good confine themselves here, and save themselves from the influence of the evil, while the latter finish their work of destruction. If the prisons are not a good, then I pray that they be changed or superseded by shops of useful industry that shall really benefit the unfortunate, and thus, through them, elevate humanity to a higher standard of goodness.

If you imagine that justice demands that *you* withhold any good, or bestow any evil, on the transgressor of even God's pure law, you mistake her requirements, for the measure you mete is measured to you again ; and if justice bids you to inflict chastisement, it bids you be the means of inflicting a like on yourselves. Justice to ourselves demands that we be merciful to others ; therefore justice and mercy are synonymous, and not, as the world suppose, conflicting principles. I hope I

am clear enough in this to be understood, for it is a principle of much importance.

As legislators, you have done wisely in establishing a reform school for boys, and may you go on, and on, until you shall have divested yourselves of every vestige of barbarism, and ushered in, in its fulness, in contradistinction to the kingdom of the sword, and its evils, which you now represent, the kingdom of heaven, of God, of love which knows no bondage, envy, enmity, retaliation or fear. Pardon me for making my petition thus lengthy. I have several times stopped, yet not finished, and now the promptings of my heart and understanding would make my appeal to you, more lengthy still, but for the trespassing on your time. Yet, long or short, if my position and reasoning are not correct, teach me, I pray you, for I desire all truth, and bow to it as a lone reed to the wind; but against error, you shall find me as steadfast as the rock. If sound, then receive these sentiments with the respect due to all truth, and bless the people with their fruits.

You have my prayer; heed it if you will; but know you that a transgression of God's law, whether by numbers or individually, brings the transgressor into judgment, from which there is no appeal.

Respectfully yours for all truth,

JAMES A. CLAY.

CHAPTER VII.

MAINE LAW.*

IN treating on the subject of the Maine Law and intemperance, or the moral law and temperance, it will be necessary for me to touch on general principles, which, at first thought, may seem foreign, but, on more mature deliberation, and a searching for the

* While in jail, and just previous to the New York election, which caused so much excitement about the Maine Law, I penned an article, from which this was taken, and sent it to the New York Tribune for publication. The Tribune was a strenuous advocate of the law. I then told them the law could not be enforced in New York without bloodshed; which, I presume, they have since learned, as have also other states who were clamorous for it. The editors took, from the middle of my manuscript, three or four pages, leaving my main arguments, on which they made long comments to refute, though they acknowledged my reasoning "logical and consistent," and endeavored to smut me by telling their readers they believed I was in jail for what the law-books called adultery. I then sent them the following few lines, which, I presume, they rejected, having never seen them in their paper:—

AUGUSTA, ME., JAIL, Nov. 18, 1854.

TO THE EDITORS OF THE TRIBUNE,—

GENTLEMEN, — I have just received your paper of the 8th inst., containing a part of my article on the Maine Law and reform. I regret that you could not afford room for the article entire; for I think it would give a very different aspect to the affair, especially to my position as a moral reformer. You know, gentlemen, we folks that move a little faster than the public mind, have often to endure reproach undeservedly; and my divided article, with your strictures and belief in regard to my crime, not only leaves me looking smutty, but also the cause of temperance and real reform, which was nearest my heart when I wrote the article.

You announce me in jail for "adultery, or something of the

root of intemperance, it will be understood that I am at home on my subject. And, without a searching for the cause, all efforts to reform will be as the lopping off the twigs, leaving the root, body and branch, to send forth their pestilence as long as the principle of

kind." Excuse me, gentlemen, when I tell you my crime compares with adultery, as the Maine Law does with temperance. I freed myself of a charge of adultery, by proving the woman, with whom I was charged with committing the act, a virgin; and was then tried for lasciviousness. I could give ocular demonstration of my innocence in the first case, but, in the last, I could not, because the crime was that of the heart, and I was obliged to have my intentions judged by those who sat in judgment on me, and they found for me, what they could not help finding, the same judgments that rested on them in like circumstances; therefore *their* condemnations, and my tarry here, for *their* sins, *not for my own*. Now, gentlemen, if you will give your readers these facts, by publishing this article, you will free me from the stain left by your pen and type — unintentionally, I hope. You will thus leave us all not only looking better, but *really* better in the field of reform. And when you wish and can "afford" to give my articles entire, which you seem ready to admit are "logical and consistent," I will be happy to discuss the subject of the "Maine Law," and temperance, or any other subject connected with law and reform, or the well being and doing of man. Until then, I must be content to confine myself to a little sheet I am now publishing, a newspaper called the "Eastern Light," which hails from "prison," the very place that Jesus said we should be thrown into, if we preached his gospel, for which, he also said, we should be "hated of all men." But when men know themselves, and the truth, we shall be loved of all men, as well as some women. This little sheet, please tell your readers, bears on its face a prison, containing a man; myself, with a very long beard, and a little girl, my "angelic prison visitor," by my side, and whoever reads the paper, hungering and thirsting after righteousness, shall be filled.

Very truly yours, for all good,

JAMES A. CLAY.

I also sent a short article on the same subject, to Messrs. Fowler and Wells, who were inviting their subscribers to "tell all they knew;" which was also, I presume, thrown under the table. I had also sent an article to the Circular published by the Oneida Association, which was erased to about one half, and

life continues in the race. There are a few fundamental principles which we ought to have understandingly established in our minds to successfully carry on any reform. Without these we may toil on and on, as the world of mankind have done, and still sink lower and lower in vice, crime, and misery, as public statistics show that much of civilized society is now doing. The true principles of Christianity must be respected in practice, ere the world can be raised from its depths of intemperance to the true conditions of manhood. The overcoming evil with good, a non-resistance of evil to save even our lives, is the Christian mode, which is also philosophic and wise, and the only method by which evil can be overcome, except in total destruction.

Men pay Christianity much honor, in word and external show, while in their life — practical deeds —

changed somewhat, and returned to me, saying they would publish thus much if I wished. I had previously sought access to the columns of the "Pleasure Boat" in vain; also to the columns of several of the more conservative periodicals at home and abroad. Thus foiled in my attempt to gain access to the American press, so "free," I concluded it was not free to me; but a sold slave to the present fables of society, and, if I would speak through the press, I must do so on "my own hook," and at the peril of starvation.

As the reader peruses this article, he will please note the objectionable, and consider how much there is in it to exclude it from the columns of such a paper as the Tribune claims to be in the field of reform; and consider too how much opportunity there is, through the public press, to give vent to unpopular, though truthful thought. The fact is, the American press, with a very few honorable exceptions, is under a moneyed despotism, but little less destructive to human welfare than the despotisms of the Old World, which we hold in absolute horror.

There is now published in Granville, Darke Co., Ohio, a monthly, entitled, "*The Social Revolutionist*," which may truly be said to be free. Send a dollar for a year's subscription, if you would learn to be wise, and, my word for it, you will not be disappointed.

they put it far, far away, as unworthy of their consideration. The true principles are worthy of every one's practice, as well as precept, and are productive of good, whether Jesus taught them or not. But because many can see no good except through Jesus, I wish to show that my principles, which I regard as natural, correspond with his. When I speak of the principles of Christianity, I do not mean those of Moses, David, Solomon, or Paul, or any other writer of the Bible, or any modern church, unless such corresponds with the fundamental principles.

The instructions of Jesus were to live in obedience to the laws of God ; and obedience to the laws of man cannot be obedience to the laws of God, unless the two correspond with each other, not only in their general principles, but in their most minute ramifications. And, if God maketh his sun to rise on the evil and the good, and alike sendeth rain on the just and unjust, the laws of man, that do not correspond in alike rendering good unto all, cannot be of God, though they are claimed to be such by every church in the nation, and have the support of every person in and out of the church. And further, if the Bible, or Jesus himself, teach a doctrine contradicting that which all nature teaches, of rendering good for evil, forgiving, condemning no one, but having charity for all, loving enemies, blessing them that curse us, doing good to them that hate us, turning the other cheek if smote on one, and at last, if need be, taking the cross and following to the place of execution, and quietly yielding up our lives, and, with our last parting breath, praying, "Father, forgive them," and thereby showing to the world that our life is with God, and that all fear of death is cast out by our love, which is made perfect ; — I say, if a doctrine come contradicting this, then this or that cannot

be of God ; for there can be no contradiction in him. Now I presume no one will have the boldness to deny that these are the principles of Jesus, and that he also taught that he was one with God the Father ; and I hope no one will have the hardihood to meet me with *anything* else contradicting this, saying it is also of God.

This settled between us, we are agreed that Jesus, or his principles, is the reformer of the world ; and, having done this, we have left behind all statute law ; for all such is founded on force, and not on a mild and gentle force either, but on a force of arms — a sword and gun, or life-destroying power, which Jesus truly said, shall perish by itself. Though not literally true that every one who takes the sword does perish by the sword, yet the sword is an evil, and all evil shall perish by its own kind.

It cannot be truly said that the taking the law to suppress intemperance, or press reform, is not transgressing the injunction of Jesus, even if the law did not call into action the sword which lies behind ; for the law power is the sword power, though the sword may never be called into action, but remain to rust out in its sheath. It is said the law is a terror to evil-doers, but it cannot be unless it holds in reserve evil for evil-doers. A law rendering good for evil can be no terror, even to the most evil doer. Fear and terror, which the law excites, are themselves evils, which are to be overcome by a good law, or a law rendering good for evil. Humanity needs to be raised above fear, and will be by a wholesome law, and taught to do well, because such alone can bring happiness, which all so ardently desire.

The statute law loses its moral power in the sword or force which lies behind, or is the real base of all

statute law. And it would bring the people to the letter of the law, if they can ascertain what that letter is, right or wrong, moral or immoral. It is useless to say the statute law is *the* moral law. The statute law may be moral in the degree the nation is so, but no nation on the globe comes up to nature's or God's law, which is the true standard of morality, nor can they ever do so until they put up the sword ; and rely on God's moral law of love to redeem them.

Love, to the animated world, is what attraction is to the heavenly bodies. And the same confusion, destruction or desolation, exists in animated nature without love, as would with the heavenly bodies without their law of attraction. Imagine Jupiter and Saturn, leaving their law of attraction, and arming themselves with pikes, and pursuing a straying planet to restore it to its proper position, and you have a like absurdity to the Christian man leaving his law of love, and turning soldier to restore his straying brother to the paths of virtue.

Again, the statute law cannot be depended upon without the soldiery, and the soldiery cannot survive without intemperance in some form, or a very low development of intellect, or a great degree of dependence ; one or all of these evils must exist with the statute law and its soldiery. It is thought that the war which gave this nation a birth was a holy war, the cause of freedom was so just ; but, like all other evils, it had to be nourished by its own kind. Said a writer of a biography, at about the close of the war, who was in pursuit of a sufferer in a barracks, " I followed to the left, the lower rooms being filled with drunkenness, despair and blasphemy." As holy as was the cause, the soldiery, to carry it on, were steeped in drunkenness in the greatest degree. The war was an evil,

and, connected with it, were all other evils, more or less remote. And, as all evils are but links in the same chain, so are all goods like links in another chain.

From whence come recruits to fill the ranks of the army and navy? Do the recruiting officers go into the temperate, quiet, rural neighborhoods for recruits, or into the cities, and the very dens of infamy? And where else should they go to find men so brutalized as to act well the part of a soldier, or human butcher? And there, too, are connected other prominent features of evil, beside the sword and the distil, — extreme moneyed wealth and squalid poverty, excessive toil and great idleness, profligacy and want.

Are not the sword and the distil alike evils, both to be shunned by temperate and Christian men, lest they be overcome by either? Be assured, there is as great danger of evil coming from the sword as from the distil; and any one need but visit the Crimea to be convinced of the fact.

Napoleon is as good an example as the world affords of the power of evil to overcome itself, even when used to promote a good. There are but few, I presume, who know his history, but will acknowledge his motive, in the ultimate, to be good; but his means to bring that good were evil; therefore evil overtook him, as all evil must those who pursue it. Nor can we, in any way, pursue evil with evil, unless we forsake the established principles of Jesus. The two principles, good and evil, are just as separate throughout as life and death, and good can have no more need of evil to aid its cause than the sun has need of the moon to help warm the earth. And, if temperance be a good, it can have no need of the sword, or any other evil power, to promote it. Nor can it be promoted by the

sword power. All the good that may be expected to result from evil is to destroy itself, that the good may have no need to contaminate itself with evil, when the evil is so deep-rooted that it cannot be reached with good. As a writer formerly expressed it, "Darkness be overcome with more gross darkness."

Let us inquire, Why do men drink alcoholic liquors? It is not because they have a natural appetite for them, but rather for the stimulant they afford. And why do men seek stimulants? we are led to inquire. It is for the want of the real invigorating life which is in God, or love and harmony. The true laws, which give real life, are transgressed; exhaustion and depression ensue; and artificial stimulations are sought as a substitute. Distillation is continued because love is wanting. So is the traffic. Money-making is the object generally; which desire would be overcome were love and harmony restored with the race. And when harmony is restored, the war power would also cease. Exhaustion, which makes a necessity for stimulation, comes of the want of love and harmony, and is shown in the every-day strife for money, as well as in the bloody conflict of war. The war power, the law power, and the moneyed power, are really the same or separate branches of the same great evil, which humanity, or Christianity, has to contend against, and neither can be of any service to promote her cause. The law, then, is the very *it* to be overcome with intemperance, instead of being the means to promote temperance. The law can reach intemperance only with its own destructive power — overcome by destroying; while the moral power, which is of God, overcomes all these evils by restoring. Death, which is the finale of all these evils, came by sin, and it may go as it came by sin in destruction,

but life, which is the opposite, must come by the opposite — by righteousness. We need not seek life, or reform, except by righteousness — by the opposite to what we wish to put away. We may be assured that all the good we would do, we must do without doing evil, or soliciting evil to aid us, else the good we would do will prove to be evil, though, in our zeal and blindness, we may follow it until it overcome and destroy us. This is a very simple philosophy, that ought to be understood by every boy before arriving at his teens, that it takes an opposite to overcome, though the would-be wise of all nations of earth seem to be blind to it.

It is equally true and simple that all goods are of one class, and all evils are of another class, and that they are incompatible with each other. Thus associated with monarchy are soldiery, war, prisons, gallows, voluptuousness, poverty, dependence, intemperance, pestilence, and death. So associated with freedom or independence is the opposite to all these evils, and as much of the former as is associated with the latter in our nation, just so much of the evils of the old government, from which we came, is retained in the new, of which we boast. This, at first thought, may be questioned by the superficial observer; but the careful, diligent searcher after all truth will readily concede the truth of this position.

We cannot enjoy freedom with monarchy, because one is the opposite to the other. Nor can we have true moral discipline with the soldiery, or peace with war. As I have said, as much of any of these evils as is fostered by government or the nation, just so much do we partake of the spirit of monarchy. It really matters but little to me whether the rule that is over me be a foreign monarch, who exercises such au-

thority because his birth, station and wealth give him power; or the rule be in my two next-door neighbors, who rule because they have two votes at the polls, and I only one. A rule that is not in myself is a foreign one, and may as well be in one head as a dozen, or across the Atlantic as across a mill-pond. And if the one across the Atlantic be more virtuous, wise, and benevolent, then it is the more to be desired. It is a ruse to talk about the freedom, virtue and happiness, transmitted to us through our national governments. Such do not exist, else we would not witness the slavery, war, vice, misery, discord, disease and suffering, we do on every hand. And we need not ask, of the law or governments whose very base is vice, the virtue of temperance.

The reader is ready to ask, what shall we have for a government? Jesus taught the true principles of government, and gave his life to teach principles of eternal life that mankind in his day did not know, and do not now generally understand any better than at that time.

A prohibitory liquor law, if it does not call into action any military power, is a transgression of one of the attributes of the Deity (freedom of the will), which is equally productive of evil as intemperance, and is one great cause of intemperance. Bondage is as incompatible with virtue as intemperance. As I have said, vices and virtues, evils and goods, are of separate and distinct classes, each having a being and growth as they are nourished by their own kind. We claim more blessings for America in the ratio that her institutions are more free, and those blessings are only possessed as that freedom exists in fact. Thus the disparity between the north and south of the American Union. If three fifths of the American people were

really temperate men, and they could pass a law that would be effectual in prohibiting the importation and distillation of spirituous liquors, without ever resorting to military operations, I should still be doubtful of the utility of such a law. But such a law is as far out of the power of the people as the kingdom of heaven is away from their hearts, and I shall sooner look for the latter than the former.

The progress of temperance, thus far, has been through the means of education, or the moral influence, and whatever advance is made hereafter will be through the same means. What can a minority power do with the law? Nothing; and a majority can only destroy the weaker, not save. The Washingtonian movement, so called, owes all of its success to the moral influence, and its final failure to the "legal suasion," or opposite principle, which it would finally adopt. The world has not on record so salutary a movement for reform as the uncorrupted Washingtonian movement.

With what indignation would a law be received with these so-called temperance men, requiring them to be "temperate in all things"! For instance, prohibiting the sale of tobacco, which is quite as universally admitted to be an evil, though deemed of less magnitude. Would not the ire of these American freemen be roused, kindling almost an unquenchable flame in resistance? And do they think those who wish for alcoholic stimulus so much unlike themselves that no such spirit is begot? They have to look to a higher development than now pervades a tithe of the American people for a spirit so submissive that it does not spurn such indignities. Only among those who are temperate in all things will they find such, and those have no need of Maine laws to make them walk

uprightly, nor should they have such to prevent them from doing so.

I would as soon ask a law regulating the dietetic habits of man, cutting off all the more gross food and condiments used by him. In a word, I would as soon ask that the gospel be preached or enforced on the people by the law, and have the ministry superseded at once, and the kingdom of heaven ushered into existence without delay. How absurd does this seem! yet no more so than to resort to law to promote the cause of temperance. If the law be the reformer, the gospel is not; and if the gospel be it, the law is not. Law and gospel, military and moral, do not mix. The gospel that would rest on the law is no longer the gospel. The moral that would rest on the sword is no longer moral, but partakes of the vilest immoralities. So the law which is founded on the gospel, no longer holds the sword, but relies on its own innate goodness and moral power, and leaves the grossly evil free to overcome itself by its own destruction. Ere we achieve the reform we desire, these principles must be separated, the good from the evil, and then the Maine law will be placed on the left; and, in the shadow of its own and other evils, it will be as black with infamy as the rum traffic now is.

What hope have we for temperance reform from a government, one branch of which permits importation, and is partially supported by such, and the other branch acknowledges the right to flood the land with distilled liquors, and is itself a retailer, and draws support from the same source, though she does impose fines and prisons on those who buy and sell?

If the rumseller and drinker have no power in themselves to check their bad habits, and there be no power in the good to draw them from their vice, then

unloose the bonds that bind others to them, and let them go their downward road to ruin, rather than involve a whole community by a vain effort to save.

Whatever may be the consequence of such a course, it is the best that can be done. None will have or can have imposed on them a higher law than that of their own love, be that salvation or destruction. Our law, if it *be*, and we would have it continue to be, that of salvation, must leave others free to accept or reject, else it will not only prove to be destruction to them, but to ourselves also. Understand; enmity and revenge toward others is not love, nor can it be said of those following such, that they are obeying their law of love. Love would lead us to restrain from evil, but never with evil; it would use its own power, which is to attract, win, save, restore; while the law with one hand rudely grasps that which is conceived to be behind, and just as rudely handles that which has really gone before; always destroying, and never for a moment lending a helping hand to save.

The manufacture and vending of quack medicines as loudly calls for legislation, if legislation be the remedy, as does the liquor distillation and traffic. The thousands who are robbed of their hard-earned wealth, and their little remnant of health, by the enticing advertisements of quacks, are quite as worthy of protection from robbery and poisoning, as are the inebriated. The one is poisoned, well knowing the fact, while the other is likewise poisoned, thinking all the while of regaining wasted health and strength. The two trades bear the relation to each other that the serpent in the grass does to the serpent on the barren plain. Were it in my power, with a dash of the pen, to annihilate alcoholic drinks, quack medicines, or tobacco, I would do so to either of the two latter before

the former. I candidly entertain the opinion that by so doing I would render to humanity the greatest service.

Who sees the necessity of enacting, and the possibility of enforcing, a law prohibiting the trade in tobacco and poisoning medicines, which are so universally used? These are both evils, and the time is coming when they are to be removed as well as alcohol; and the same means that will remove the latter will remove the former. Had we a Napoleon to rule, whose will was the law, which would be obeyed, we would only have to right him on this subject, and then the multitude would follow. But such is not the case; the law rests with the majority we say, but not with the internal desires of them, for the internal desires of the majority are favorable to universal peace, freedom, love, harmony, and happiness. The law is an entailment on humanity from former dark and despotic ages, which yoke of bondage we are throwing off step by step as we can.

What would the law-reformer do for a law to protect our sons from the evil influences of tobacco, and our daughters from the vile nostrums that flood the civilized world as panaceas and restoratives? The people must be educated up to a majority, as they have been or must be on the subject of alcoholic drinks, before we can have such a law. The time was when alcohol was so universally used that it was no disgrace for the "good parson" even to red his nose, sipping from the brandy goblet. And the same means which have changed public sentiment on this must change it on the subject of tobacco and drugs. The people must be educated, I have said, up to a majority; and if it can be done thus far, may it not be done further, and the entire reformation accomplished

by the same means? Certainly, else it may not be accomplished at all, and more than a remnant of the evil will remain, as that of alcohol now does. I have faith in saving humanity from the evils of tobacco and drugs, and many more pernicious things, by education and the law of love or moral law. First convince the understanding, and then throw around the wanderer such moral influences as shall enable him to resist the immoral ones, and we have him not only secure from temptation, but winning others to the paths of virtue and happiness.

I have said thus much, adding "line upon line," to show the fallacy of the Maine laws, or other laws of evil to overcome evil, when it would seem that not a word ought to be wanting to convince intelligent beings that good alone can overcome evil; yet my reader may set this all down as theory, and demand more practical demonstration of the facts of the matter, which we have in the workings of the Maine law. The newspaper paragraphs tell us that intemperance is almost or quite annihilated, and that crime is so diminished that the jails of Maine are without tenants, and to let; but what are the facts which the jail calendar tells us? I am now in jail, answering the penalty of the law (not the transgression of the liquor law, but for living in obedience to a higher law than it is the fortune or misfortune of the Maine judiciary to understand), and have a good opportunity to know the falsity of such statements. I have been here two months yesterday (Oct. 28th), and since I came twelve have been committed for drunkenness, and some half dozen for dealing in the prohibited article; one for selling beer; another, a poor negro, is serving out his time, who, doubtless, has a score or more rivals in this city, the capital of Maine. I am

told by one who I think knows, that there are forty places in this little city where liquors could be obtained by those who wanted, and twenty-six names were readily given from memory. Another tells me there are sixty places, instead of forty. The truth is, many a private house has become a dram-shop. I am told that a similar state exists in a neighboring country village; and myself am knowing to its being sold without reserve at country taverns, a little further away. The price is enhanced and the profit great, and the venders run proportionate risks. Since I have been here,—two months,—there have been from fifteen to thirty prisoners confined for the different crimes, though many of them, doubtless, more worthy of liberty than very many at large.

I have been searching the criminal calendar of this house of *defamation* for the last ten years, and find no abatement, but rather an increase, since the Maine law came in vogue. In the year 1844, the whole number of commitments were 69: for drunkenness 12; for selling contrary to law 1. In 1845, there were 82—14—0; in 1846, 83—16—4; 1847, 48—17—0; 1848, 77—25—1; 1849, 150—28—5; 1850, 122—11—7; 1851, 132—28—12; 1852, 73—17—16; 1853, 91—22—7; 1854, 125—48—14. The last year, 1854, includes ten months only. Adding at the same ratio for the other two months, it will give as many commitments as in any previous year, and more than any other but one, and double that of some; and an average of the last four years, three and a half of which are since the enactment of the law, there is an increase of more than thirty per cent. This increase must be much greater than the increase of population; therefore we must conclude that crime is not being lessened since the enactment of the law.

This calendar by no means gives all the commitments for drunkenness. On the fourth of July last, five were committed, only one of which appears on record ; the remainder having been discharged, without formal trial, after a confinement of twelve or twenty-four hours.

The Maine law advocates say, the commitments are increased by the greater vigilance of the public functionaries. This may be true, and to balance this there is greater caution on the part of those who drink to intoxication, lest they fall into the snares. I am ready to admit that there is less drunkenness in the streets than there has been at some former periods ; but this is only an external view of the subject. We must look within doors, and take more than a superficial view of the subject to learn the true state of intemperance. I am fully persuaded that dram-drinking on the whole has not lessened materially since the enactment of the law, and that tobacco-using has very much increased. Suppose there were a law enacted that pipes, tobacco and cigars, should no longer be of lawful traffic, and imprisonment be imposed on those who smoke and chew, would the evil be remedied ? By no means ; though one might walk the streets with less annoyance from quids, spittle and smoke, -our homes would be more than ever infected. I recently asked a zealous Maine-law friend to point me to the reformation of one inebriate, through the influence of the law, which had been in being some three or four years, and on which so many thousands and so much time had been lavished, and he candidly acknowledged to me that he knew not one. It would be strange that there were no reformations within the time ; but if there is one, it has other cause than the law. And now what hope have we in the future

from a law that has done so little in the past? None; our only well-grounded hope is in getting rid of the law, it being one species of evil which is fostered by and fosters intemperance. Not one reformation through the means of the law; no good achieved. And can it be truly said, that no harm has been done? Can the law stand on a poise between good and evil, and do none of either? Is it no harm that the people are taxed by thousands and tens of thousands, and that the laborer must toil and spend his energies to sustain a law that only destroys?

Who can calculate the sum of moral power which has been sacrificed in consequence of the law — which can never compensate for the sacrificing of the moral power of one human being? Yet all Christendom has bowed to this Baal, and acknowledged it greater than God himself. Will they remain on that bended knee, or will they rise, and, in the dignity of manhood, trust in the living God, who is love?

OF THE CONSTITUTIONS.

THE MARRIAGE LAW OF MAINE, AND HER CONSTITUTION, AND THE CONSTITUTION OF THE UNITED STATES OF AMERICA. — The constitution of the State of Maine, and, I presume, all other states, and that of the United States, guarantees to the people free religious toleration. The marriage institution is regarded by all sects as a religious ordinance, which is acceded to by the state governments by permitting the ministers to “solemnize the bonds.” (How full of meaning, “solemnize the bonds”!))

Now, may I not be permitted to enjoy the Christian religion, in fact, which is love, free and universal,

and extend it to the sexual relations, as other religious sects have, only without "bonds"? They want love in "*bonds*." I want the same in freedom. They want theirs in slavery and spiritual poverty. I want mine in freedom and spiritual wealth. They want to restrict theirs to their own fireside. I want to extend mine wherever and to whatever is pure and holy.

This religion is as much more pure and holy as it is more free and loving, and will compare more favorably with the religions so popular, than the institutions of the north will compare with the blackest or vilest slavery of the world.

The popular religion, popular marriage, and popular slavery of the south, are all only parts of the same system. The popular religion, marriage and wages-slavery of the north, are only a slight amelioration of the same systems. The true wealth and prosperity, which are virtue and health in freedom of love, will as much more favorably compare with the present, as does now the north with the south, in regard to the wealth of dollars and cents. A religion that is of God will be universal, for God is a universal spirit, and where the spirit of God is, there is freedom, liberty and union, harmony, health and happiness; and, in the absence of that spirit, the reverse is sure to follow, with its consequent results. The one is life everlasting; the other is death just as lasting to the individual. I said, the marriage institution was a religious ordinance, which was guaranteed free from states' and United States' interference by their constitutions; yet the state, in contradiction to its own constitution, follows the precedence of its mother, the United States, in regard to her declaration of rights, and constitution, and slavery, and imposes a marriage law, which is infringing on that religious rite.

Am I told that the religious churches or sects ask this law of marriage? I answer, grant it to them if you and they please; but I am a sect all alone to myself, if no one else sees it proper to join me, that have no need of such a law, and wish it not imposed on me.

Am I told this is a civil as well as a religious ordinance, and that the church shakes hands with the state, and that they join for their mutual protection? I answer by asking, does not the constitution expressly forbid the union of the church with the state; that the latter shall *not* impose any form of religion; and, more than that, does it not guarantee protection to each and every *individual* in their religious observances, according to the dictates of their own consciences?

If this is not a religious ordinance properly, but one that is ceded to the church for convenience, then it loses its divinity altogether, and is placed on a level with all other human laws. I never heard a law-loving subject that did not claim its origin to be divine, and the gospel-loving certainly will not do less. It is on the ground of its divinity alone that I claim its sanctity from the pollution of human governments.

Now, my candid reader, do you see the dilemma? The constitution declares free religious toleration. The church declares the marriage institution to be a religious rite. The state concedes that it is so by permitting the clergy universally to perform the ceremony of making the "*bonds*." And then the state enacts laws in regard to marriage, and imposes them on me, restricting my religious privileges, and throws me into prison for living truthfully, uprightly, virtuously, in the spirit of Christianity, and not contrary to the spirit of the constitution of the state, or the United States.

This week ended, and I shall have expended forty

days in jail, on a term of six months, and I am fearful that I shall think that American freedom is not what it is "cracked up to be," and shall have to try Queen Vic.'s dominions for security from northern oppression, as the black man does from southern.

The constitutions not only allow free religious toleration, but guarantee protection. Now my religion is that which does not ask, seek, or expect, any aid or protection, nor has it need of any, from any earthly governments, except that which every good man, woman and child have in their own hearts. It only asks of other governments "hands off;" our cause is a holy one, and you must not think to prostitute it to your baseness. Let others do their own work of destruction while they must; while we preach the gospel of salvation in our lives to those who can comprehend it.

I call this my religion. It is no more mine than every one's who can comprehend it. It is a universal religion, so far as it is embraced universally. It is God's, or Christ's, or yours, my reader, if you really wish it. I do not wish to impose it on you or any one else. If you have a better, live it, and it will make you happier, and I shall be very glad indeed; but, should you think this best, so far as possible for me to do, I will teach you without money or price. Only give your heart and life to the work, and me your hand, and we will be one with Christ, as he is with the Father.

OF CRIME.

WHAT is crime? "An unlawful or wicked act," says Webster. A simple question, readily answered, and plainly understood, one would suppose at first

thought; but, when we consider that much wickedness is lawful, and righteousness unlawful, and that there are various opinions of what is wickedness and what is righteousness, we need a moment's further consideration to determine what *really* constitutes crime.

Each statute book has its code of laws, to transgress which constitutes its crime; and, if we take those of different countries and periods, we would scarcely find an act of inhumanity but has been or is lawful and honorable, or an act of humanity which escapes reprobation and criminality. It was treason, a flagrant crime by England's law, that our fathers declared and endeavored to realize "the unalienable rights of man." It is a crime equally reprobated by the law of a large section of our country, that one avail himself of the same "self-evident" right; though it be no crime to shoot a musket-ball through one who dared to walk away on his own legs.

In passing from the New England to the Middle, and from thence to the Southern States, in each performing the same act, we should pass from the praiseworthy, honorable, lawful, to the disgraceful and criminal. The crossing of a state's line, but one pace distant, to commit an act, may involve one in criminality, or relieve him of a public reprobation justly deserved.

An act which one would commit to-day but for the penalty of statute law, he may with impunity on the morrow, the law having been repealed, or *vice versa*. Two acts, *precisely the same in fact*; the one, having been committed under the guise of law, is deemed respectable, ay, honorable; while the other, without being clothed in such guise, is a state's prison offence.

Since there is such a diversity in public opinion and statute law in regard to what is crime, we must look elsewhere for a reliable standard of law by which to judge of what constitutes criminality. Americans cannot take England's law as a standard, or Britain's sons Russian law, or a New Englander a southerner's law, or a Christian man either. Nor can one of either country rely steadfastly on its own code of statute laws, else there would be no necessity of annual conventions to make, change and repeal laws. And where else shall we look for the true standard, since the constitutions of all governments fail to furnish us one? It is to nature, to humanity, to God, who is the great Lawgiver, and whose law is love, an internal principle of good, contrary to external laws of evil, and is written in every creature which lives, which to obey is no crime, though statute laws may regard it as a great one. It is a crime with the most civilized or enlightened governments of earth to obey this law of love without first transgressing its counterpart, freedom, which is quite as essential to the prosperity of society, and the overcoming real crime. The existence of all present governments depends upon the supplanting of the true laws of universal love and individual freedom by their laws of sectional strife and universal discord. The real crime is a transgression of nature's or God's law, in which criminality every government of earth is involved, as well as all subjects of such governments who voluntarily participate. Governments claiming the prerogative to make a standard by which to judge of crime, themselves of all others the deepest in crime. To make this the most apparent, we must view governments in the distance. Afar off we can discover the mote in our brother's eye, though we do not realize the beam in our own. We do not

fail to know that governments were the most perfect despotisms, trampling on every law of God, or humanity, sacrificing human life, and crushing human liberty, committing the most atrocious crimes against nature, the only true standard, to save its own unnatural self. How very numerous are the crimes committed by our own boasted government to suppress the freedom of humanity, sitting its own polluted self on the judgment-seat to pass sentence as criminals on those who choose to obey the law of God rather than her mandates of evil!

The "constitution" of man is paramount to the constitution of the United States, or any other states, and it is a less real crime to trample in the dust every sentence of the latter document, than that they should trample as they do on many — on one — of man's natural, constitutional rights. The law written by the finger of the Deity in every creature which lives is a purer standard by which to judge of crime than was ever written, or can be written, in the statute books of nations. So far are governments from a standard by which to judge of crime that they are the instigators of crime, manufacturing it in imagination, and then committing real crime to suppress that which was no crime by nature, the pure standard, but only so by their false one. And they, too, as governments, by depriving man of his natural rights, force him to commit crime, and then unwisely commit another crime to overcome one already committed.

An act against nature or humanity, constituting the real crime, would not relieve governments of the criminality of their butcheries under any pretext whatever. And they would only be justifiable in their present doings by creating a "bran-new" philosophy that crime is lessened by committing crime.

There could be no crime of treason, which may only be an act of common humanity, without a law contrary to humanity. Nor would there be a crime of fornication or adultery without an external marriage law contrary to the true internal universal law of love and freedom. The act which the statute law terms the crime of fornication may be the purest and holiest compliance with nature's or God's law, but is made criminal by the statute law for the want of conformity to the *form* of statute law. The law of trespass, making it a crime for man to enter upon the public domain to provide himself, by his own industry, with bread, could not be without the common law of nations withholding from man his universal right to the soil.

There may be other crimes against nature or humanity, analogous to these, which are in no wise lessened by the penalties of statute laws, but rather increased and legalized, and not regarded by such laws as crimes, though all the evil consequences of nature's violated law follow. War-making, the king of crimes against nature, reaps her laurels from governments who claim the prerogative to chastise crime. God being the Lawgiver, and his law *the* law by which to judge of crime, it is he also, or his laws, which should chastise the criminal, and they who will leave the work to such will find a sufficiency of power and wisdom to do it well and wisely. God does not write the law in one, and the penalty for its violation in another unlike one; and I doubt if it can truly be said that *he* has written the penalty in another of the same, or any chastisement that ought to be regarded as a penalty. God is love, and all that proceeds therefrom is to fulfil the purest law of love and harmony, which should not be regarded as an evil ultimately, but

only a seeming evil of the present, because we are evil. The law of freedom inviolate, and the decidedly vicious would become their own destroyers, which is far more wise than that others, good or evil, should exercise a law of evil over them. God having written his law in each individual being, it can be no real crime to fulfil it; but rather a crime not to do so, or transgress it. The fulfilling the law by one, cannot in any manner involve a second in the transgression of the like true law written in them; for the law of freedom would allow all others to follow their true laws, and such only as were in love and harmony would be drawn together.

The exercising of an evil law by one, or any collective number, over any other one or collective number, cannot be truly said to be fulfilling the law of love or freedom, or the law of God, therefore is a transgression of that law, and a real crime, though all nations of earth are deeply involved in it. This being a truth, which no enlightened sane man will undertake to controvert, why should I blush to fulfil or obey the law of God written in my being, notwithstanding the prison, grape and canister of nations, and the frown and anathemas of their coadjutors, the church?

THE THREE PROFESSIONS AND THEIR NOSTRUMS.

THE lawyer, with the law and its penalties, the physician, with his drugs and *die*-stuffs, and the clergyman, with the Bible and its complicated doctrines, are all much alike, very pernicious. I say they are *all* so; they are to the extent they rely on their respec-

tive principles, or on each other, for a remedy for the evils which they profess to obviate.

The practice of each is founded on a belief in the perpetuation of evil in the present sphere, and it is sad to say, each perpetuates the evil it pretends to remedy. In fact, there is not elsewhere extant so formidable obstacles in the way of reformation and regeneration, as the three professions present to us. There is a growth of humanity within the pale of each profession that cannot be said to be of the professions; but the saying, as hard as it is, is true, that nowhere else is there so formidable an obstacle to the true laws as the laws professing to be true; or, is there so formidable an obstacle to health as the profession and nostrums pretending to give health; or so formidable an enemy to Christianity as the church professing to be of Christ. The wise lawyer does not himself engage in suits at law, or the wise physician swallow nostrums, or the wise clergyman take to himself the evil forebodings of a future hell. If either administers to others, neither swallows the vile compounds himself. Each fraternity is dependent upon the perpetuation of each system of ignorance; and the trio are dependent upon each other, by suppressing the rising desire of the mass for truth in all matters pertaining to law, health and morals. And the money system really underlies all to perpetuate these evils; but for which all lawyers, doctors and ministers, who are tolerably upright and enlightened in their several professions, would each denounce their teachings and doings as a cheat and humbug. Make the moneyed interest of the client identical with the lawyer, and that of the patient with the physician, and that of the layman with the priest, and very shortly the three professions would get their just deserts, annihilation. Now

the lawyer lives by the quarrels of the people, the physician by their diseases, and the clergyman by their ignorance; therefore each is really interested in the perpetuation of the evils, which, should they obviate, they would (they fear) bring the evil of want on themselves; but would really bring the blessing of labor and equality, which, though they think would be lowering them, would be raising them in the scale of humanity.

If either of the three professions had a foundation in truth, and did its work wisely, the other two would be obsolete, or not wanted. If men were taught to fulfil the true universal *law* of love and harmony, the physical and the moral law would both also be fulfilled; therefore, the physician and the clergyman would not be wanted. Or, if men fulfilled the physical law of their own beings, the universal law of love and harmony, and the moral and divine law, would also be fulfilled. Or, if they fulfilled the moral and divine law the universal law of love and harmony, and the physical law of health, would also be obeyed. So, as I have said, if either one of the three professions had a being in truth, man would be reconciled to his brother man, would be healed and moralized or Christianized, all under one, and the world would be redeemed from its quarrels, its disease, and its hell. Such a work is to be done without the law and its swords and penalties, the physician and his lancet and pills, or the clergyman and his Bible and future hell, or in spite of either or all. These three systems will do their *one* work of destruction; while another, which may be called Christianity, or obedience to the natural law, or that of God, or of love and harmony, will do *its* work of salvation.

Does the world want further proof of these assertions? The numerous and contradictory codes of laws

extant, and their frequent change, and the many modes of medication contradicting each other, and the numerous and contradictory religious sects, are each of themselves sufficient evidence in condemnation of the respective professions.

Understand me ; I do not abjure the wise law which would overcome evil with good, but rather that which does the like of murder to overcome murderers. Nor do I abjure a wise mode of practice to insure health, but that which heeds not the cause of disease, and bleeds, blisters and drugs, to restore wasted health. Nor have I aught to say against the ministry of humanity, or true Christianity, but against that which only looks to a future sphere for redemption from the ills which beset us. The professions which would teach the law of love or kindness, and the true physical and spiritual laws to restore us to harmony, health and happiness, I would honor and respect; and whatever I would say against such would only blacken my cause.

MY PRISON REFLECTIONS.

WHAT availeth me the declaration of our fathers to the right of life, liberty and the pursuit of happiness, since my life is trampled on, my liberty is to live within these prison walls, and my happiness I must pursue, as others have and do pursue, though they find it not? Tell me! Tell me!! What are my natural inalienable rights? What my right to worship God after the dictates of my own conscience? May I not worship the God in man, in woman, the temples of the living God? Must I waste my manhood, blot out the God within me, who is love, and leads me to love all

that is noble, and become a senseless idolator, and worship beneath yonder spire an "unknown god"?

Have I nothing, not even my person, that is sacredly my own? Nothing that may not be ravished and torn from me in this "the land of the free"? My home, my sacred home, has been entered, my family, bound to me by the holiest ties, have been scattered wide; I have been arraigned at the courts, my pockets have been picked of the savings of frugality and industry, and I have endured long, long months of imprisonment in this jail; and for what? Who can answer? What have I done? Whom have I offended that I should remain here? Do I hear the response, "You have transgressed the law"? What law? I ask. What law? Whose law? My country's law? Can this be my country, and make prisons for her sons because they live obedient to the Divine law? Must I live where God may not live in man? God forbids that I should call less than the world "my country," or that I should obey other laws than his; and obey I must, though they erect a cross as they have a gallows at yonder four corners, or revive the stake and fagot, and rekindle the fires, or entomb my body perpetually in these loneliest cells. The marriage law have I transgressed? Why should I not? It bids me love one alone, and steel my heart to all other ties of affection. It would have me circumscribe my soul within the limit of a nutshell, and bury myself there, though I be blessed with a love for all of God's creatures. Should I not rather live in obedience to the requirements of the God within me, who gives me eternal life, than obey the law that has nothing but death to give? I have withstood public reproach and scandal, and have endured a prison life in defence of truth and goodness, and am as ready to try the realities of death in de-

fence of the same, if need be. I choose to die a truth, rather than live a lie. Then, if it must be so, steep the hemlock, prepare the stake and fagots ; raise the cross, plait the crown of thorns ; or, if you choose the more refined means to torture me into submission, then keep me here in this prison. While not under restraint to prevent me, I must fulfil the law of love, which is written in every fibre of my constitution.

DEATH ! What is it compared with a life of such discord and strife as are witnessed at every point ? If my life and example may not serve in some measure to overcome this, then welcome "the king of terrors," and let my spirit speed to the land of peace !

WHAT SHALL I TELL THEM ?

THE little girls and boys, who visit me frequently, ask me what I am in jail for, and I wish to know what truthful answer I may give them. If I tell them it is for the sins of the people, will they understand me without further explanation ? If I tell them I loved others than those the law called my own, will they then understand it is a sin to love ? Are not these little children taught from their Testament that they should love all ? Shall I tell them the truth, that the people who make, enforce and respect, the law, are in sin, in gross darkness, and do not love except viciously, and that they judged I had done so ; therefore, condemned me with their own condemnation, and imprisoned me for their sins ? Will such an answer satisfy these young, truthful minds ? Will they not seek further explanation ? May I not tell them the whole truth ? What it is to love, what virtue, and what vice ? Nothing short of such an explanation will save them,

sooner or later, from falling into an abyss that the race almost is engulfed in. Virtue checked, and vice unseen, they will be almost sure to fall into the latter when too late to save them.

CHAPTER VIII.

WHY I REJECT THE BIBLE.

THE reason why I reject the Bible is, I teach temperance; and am told Paul taught Timothy it was good to take a little wine for the stomach's sake, and his often infirmities. I teach non-resistance of evil; and am told that Jesus used a scourge of small cords, thereby approving physical force. I teach that the sword and its power is productive of evil only; and am told, to rebut, that Jesus commanded his disciples to sell their coats, and buy one. I teach that God is love, and has no power to destroy; and am told, from the Bible, that he is a jealous God—a consuming fire—and a man of war, and that he was with the armies of old, and helped to carry on their nefarious butcheries. I teach that he and his laws are ever the same; and am told that he gave a code of laws by Moses of “Eye for eye,” and one by Jesus of “Resist not evil.” I tell the people that the United States government, with its war-making, slave-holding, and evil-for-evil-rendering laws, are not morally binding on me; and am answered, as from divine authority, “The powers that be are ordained of God.” When I repudiate the gallows as barbarous, I would be silenced by “Whoso sheddeth man's blood, by man shall his blood be shed.” I teach that the unwise have sufficient punishment in their unwisdom, without further chastisement from any one else; and am met with “A rod for the fool's back.” I teach that the child

and youth should be trained by kindness ; and am told, as from the fount of wisdom, " Spare the rod, and spoil the child." I teach of a state of society in which there shall be no suffering from poverty ; and am told, " The poor ye always have with you." I repudiate the money system ; and am told Jesus recognized it as right, by paying tribute. I repudiate the marriage law that binds uncongenial, inharmonious, unloving ones together, while it separates those who are suited to each other ; and am told that Jesus respected the marriage ceremony and wine-bibbing, by being present at the marriage-feast, and making wine. I repudiate the use and abuse of animals ; and am told they were all made for the use of man. I repudiate flesh-eating ; and am told that God permitted it in olden time, and, later, that he commanded Peter to slay and eat of *all manner of living, creeping things*. I abhor the slavery and servitude that one part of the race requires of the other ; and am met with a quotation from Paul, " Servants, submit to your masters."

I advocate woman's equal rights with man in matters pertaining to government ; and am told that women should " hear from their husbands at home." I teach that the law of evil for evil perpetuates evil ; and am told, " The law for the lawless." I teach that God is the Creator of all good, and can take no part in destruction, which is evil, or the consequence of evil ; and have quoted to me, " I create good and evil."

I teach obedience to natural laws to redeem woman from the suffering in childbirth ; and am told, Eve sinned, and the curse is perpetual. I teach purity, perfection, salvation from all sin ; and am told, " No man liveth and sinneth not," though, the next moment, I may have repeated to me, " Be ye, therefore, perfect."

I teach that purity of diet would do much to redeem the race from their sins ; and am told, " It is not that which goeth into the mouth which defileth a man, but that which cometh out." I could fill quite a pamphlet with quotations from the Bible, defending the wrong, and contradicting itself.

Said Jesus, "*Thou hast heard* that it hath been said, in old time, an eye for an eye, and a tooth for a tooth ; but I say unto you, resist not evil." To my understanding, this language of Jesus was as much as denying the truthfulness or utility of the old saying, which claimed divinity. It is certain that the two sayings contradict each other, and, if they were divine, divinity, which is said to be without variableness, or shadow of turning, is as unstable as our political hobbies, which ride men into political power to destroy and be destroyed by other political vultures.

Thus is the book resorted to to rebut even the good of its own pages, as well as from any other source. And, if men would receive good therefrom, and teach it as from authority, they must swallow so much evil from the same, that the good is much more than overbalanced. It is filled with every variety of thought, and sentiment, and people go there to find confirmation for any sentiment they have imbibed, find it, dub it with divinity, come away with authority, and smother sound reasoning, the real divinity in man. One will take one end, and another the other, and argue their own point, sustaining their own doctrine, without ever meeting each other with any practical conclusions. Thus is the so-called Christian world filled with every variety of discordant sentiment regarding the future ; with no practical conclusions whatever of their present well doing or being. The greatest enemy to one branch of the church is another branch, each being

founded on the authority of the same book. The severe persecutions of the Bible religionist come from the Bible religionist. Each persecutes a more liberal interpretation. Once the pope was the sole interpreter ; now, with the more liberal, each layman is his own critic. The time was when Murray bore as severe reproach for his Universal Salvation doctrine as Thomas Paine now bears for discarding the whole book as anything more than the ordinary production of men. And the time is coming when the book is to be dissected, and each part stand on its own merits, or fall by its own unworthiness ; when each individual man or woman shall be their own individual council of what *is* and what *is not* divine and sacred, instead of receiving dogmatically the opinions of King James and his court.

The several writers of the book are not responsible for the false interpretation of their writings, or either for the erroneous doctrines of any other, or any for the mistranslation ; but we have the book, with its contradictory teachings, interpretation and translation, bringing all the discordant sects that we see, while humanity is neglected, rejected, and trampled under foot, to save unbroken its pages of idolatry, superstition, history and humanity ; all under the guise of divinity ; and the question is, to each of us, shall we longer be duped and cursed by a kingly court, or shall we, like men of common sense, receive such alone as commends itself to our understandings, and live truthfully, obedient to the God that *now* is within our own bosoms, and leave behind us those of more heathen ages ?

"The Family Christian Almanac," as it styles itself, gives us a pretty good hint that some of the Bible at least is of questionable utility. It relates an anecdote

dote of an old man, who, for a long period, puzzled himself about the difficulties of the Scripture, until at last he came to the conclusion that reading the Bible was like fish-eating, having many bones to be laid aside. Many are so unwise as to think, if we reject one part of the Bible, we also reject the simple truths of nature which are recorded in another part of the book. But each truth should stand on its own merit, or each error fall by itself. Paul said, "Be subject to the powers that be," which may have been a very reasonable requirement for his hearers, to save them from the persecutions which a rebellion would have brought on them; but his reasons for such subjection, "for they are ordained of God," were very erroneous indeed; for it was the same "powers" which persecuted him. Thus are truth and error uttered by the same, almost with the same breath, and recorded as divine on the same pages of the Bible.

Asked a reverend gentleman of me, "If you reject the Bible, how do you know you are not a jackass?" If I had taken his Bible instructions, in answering "a fool according to his folly," I should have replied, "Because I am unlike you." But my wit was not quick enough, and perhaps it was well that it was not; for there was already sufficient antagonism existing between us.

WHY I RESPECT CHRISTIANITY AND REJECT THE POPULAR CHURCH.

I respect it because it generally corresponds with the teachings of nature, and because its main principles are sound, philosophic and wise, and generally simple and practicable; and why it is not more generally respected is, because there is much purporting to be Christianity, which is not; and the precept and

practice of professed Christians do not correspond, they not being founded in the truth taught by Jesus, but with a mixture of the errors and traditions of past ages handed down to them by their fathers and the Bible.

They who will learn of the ever-open book of nature, will there find the general principles inculcated by Jesus, though the professed Christian world regard Christianity as supernatural.

To take the Bible as a whole, we might as properly call it the teachings of Moses, Solomon, Paul, or any other writer in the book, as that of Jesus ; so, to learn Christianity from the Bible, we should confine ourselves to the doctrines taught by Jesus himself, and not range back into more heathen ages, or take the writings of later commentators as a guide, unless they corroborate the fundamental principles. First establish the fundamental principles, and then whatsoever does not correspond should be rejected as foreign ; else admit that the foundation is false, which should explode the whole affair, which we must do, or it will explode itself if false ; for no structure can stand that has not a good foundation, or is not harmonious in itself, from the laying of the first stone to giving it the last finishing touch. That the Bible, as a whole, especially as it is generally received and interpreted, is that harmonious work, I need only point to the many contradictory sects, professing to receive their doctrines from the Bible, to refute. That even Christianity itself, as there recorded, harmonizes with itself, and with nature, I doubt exceedingly. Yet, as I say, I respect Christianity because its main principles are sound, and generally correspond with nature.

The kingdom of heaven, to which Jesus often pointed his hearers, he said they could not enter, un-

less they became as little children — simple, artless, natural. “As ye would that men should do unto you, do ye even so unto them,” is another mode of expressing what I have often heard from little, unperturbed children. “How would you like to have anybody do so to you?” is the simple expression of the little child, when abused by his more rude playmate. Jesus again said, “Suffer little children to come unto me, and forbid them not; for of such *is* the kingdom of heaven.” Not is to be at some future time, but *now is*. Such was the natural, unperturbed condition of little children, that of such was the kingdom of heaven; a kingdom of love, or the kingdom of God, which was already come. That the kingdom of heaven to which he referred was something of this present life may be understood from another saying of Jesus, “Take no thought for the morrow, what ye shall eat, drink, or wherewithal ye shall be clothed; seek first the kingdom of heaven, and all these things shall be added unto you;” plainly telling his hearers that the kingdom of heaven for them to seek was in the present life, to be obtained even previous to the morrow’s food or raiment. Again he says, in the prayer, “Thy kingdom come, thy will be done, in earth as in heaven.” It was not to be put off and realized in another sphere, as the religious world are wont to do, but a matter for present consideration, for present attainment. His wish was that the will of God be done in this earthly sphere, as in the purely spiritual sphere which he denominated heaven. He would call it the kingdom of heaven in contradistinction to the then kingdoms of earth, which were of the sword, and like evil power. It was a kingdom of love, or of God, with a realizing sense of internal life, an everlasting principle, inextinguishable by any external

power; while the kingdoms of earth were all an external affair, depending upon their destructive power to save themselves. He taught, too, that God was everywhere; an ever-present being or existence; a sparrow could not fall without his note. Though Jesus performed what the religious world regard as miracles, yet he said to his disciples, "If ye believe, the works I do ye shall do; and greater works." And he again said, "And these signs shall follow those that believe." Mark the words, "those that believe." Not his disciples, or their hearers, but "those that believe." The power which he possessed he did not claim as being his exclusively, but that of all others who could believe, "and greater" power, or works, they would be able to perform.

Universal love, which was the great theme of Jesus, is natural with little, unperverted children; and to sustain the present organization of society, the sentiment has to be broken down, their loves cut off to one, and that one isolated love put under bonds to be as lasting as life, which is as impossible as to have a redeemed world without universal love. The love or affection of children even extends to the lower order of creation, animals and birds, which they would save from the rude hand of their destroyers, were it possible with them; but they are soon educated to buy and sell, "slay and eat," and fire their blood with the spirit which inspires their fathers; and soon their own brothers and sisters, cradled on the same bosom, nursed from the same fount, and alike dear to the parent, are made to appear to have separate interests, and, ere long, they are thrown into antagonistic positions, and the once dear, loving, natural little children become the destroyers of each other. How different it would be if these little children were left free to grow up with their natural sentiment of universal love!

Jesus abjured the laying up of treasures — money, or a representation of wealth, which corresponds with the nature of the child, though I am told that the people are so selfish by nature that my ideal of society can never be realized. Whoever knew the little child to be a miser, having all the unenlightened selfishness of him who had been depraved and educated to place his affections on gold! That the child does inherit the miserly sentiments of the parents, it would be folly to deny; but that such is pure nature, and that he can be a miser of the deep, iniquitous dye, without a life-long education, contrary to the universal sentiment of brotherhood which is so natural in the unperverted child, would be a greater folly to deny.

The saying, "The more one has the more he wants," is to the letter true; which proves that it is a desire not like other desires, which are purely natural, easily satisfied. Nature makes provisions for the satisfaction or gratification of every desire she has implanted; therefore, that which cannot ever be satisfied, but ever increases as we attempt to do so, we may truly cast aside as unnatural. Of Solomon, who, the catechism of the professed Christian church teaches us, was the wisest man the world ever knew, Jesus said, he, in all his riches, splendor and glory, was not arrayed as were the lilies of the field.

The overcoming of evil with good, which Jesus taught, not only corresponds with nature, — as said he, "God maketh his sun to rise, and rain to fall, alike on the evil and the good," — but it is philosophic and wise, and the only method by which we can overcome evil, and be saved ourselves. That there was much taught by him which, like this principle, seemed far above nature to those who were below pure nature by perver-

sions, I will not undertake to controvert ; for the simplest truths of nature are often deemed unnatural and impracticable by those who boast of their much wisdom and goodness.

Non-resistance, which is a reliance on the spiritual element to protect us, and overcome whatever opposes, though the very essence of Christianity, is usually scoffed at by the professed Christian world.

A spiritual existence, which is taught, is to me as natural and comprehensible as my material existence, though it may require deeper argument than I am possessed of to convince the unbelieving. Any argument, however conclusive, might fail to convince many who must endure their doubts and fears until the reality undeceives them. However plain the truth presented, there must be a corresponding one in the being to whom it is presented, else it cannot be comprehended. We must be in harmony with nature to understand her teachings. Would we understand and realize eternal life, we must cease to violate eternal laws, both spiritual and physical. It is a pretty good argument with me in favor of the immortality of the soul or life, that God or nature does not create demands without furnishing a supply to gratify those demands.

Did nature ever create a want which she did not supply ? And is there not a want in every being for eternal life ? Can God or nature, so benevolent in all other designs and supplies, be neglectful in this respect, and mock us when we desire eternal life, which desires were implanted by the Deity himself ? After all that can be said, we must cease to violate God's laws in order to realize his ever-presence, and the fact of eternal life abiding in us. Understanding the spiritual existence, and having fulfilled our mission in this

sphere, we will as joyously depart (leaving none to regret) as does the natural infant escape his more narrow abode, and enter the present.

The miracles performed by Jesus were miracles only to those who knew not the laws by which they were performed, which laws are really as natural as any physical law of our being. In his day, that which was not understood by the multitude was deemed superior to nature, or supernatural, when the want of understanding those principles was because of their perversions of nature. He said they were "blinded by their sins." In his day there was a cry, "He hath a devil;" and a similar cry now comes from his professed followers toward those who know more of a spiritual life. That which Jesus did not strenuously oppose, perhaps for the reason that the people could not appreciate his sentiments, many are ready to assert that he favored, *if it* favor their idea of truth. Thus his presence at the marriage-feast is construed that he favored the external, formal marriage. It might as well be said that he favored wine-bibbing and gluttony, or that he favored the Jewish religion by being present at the Jewish synagogue on their Sabbath. In fact, this latter act of his is often cited as a reason for the observance of the day. He was not slow to speak where or when he was tolerated, and sometimes when he was not.

Because I respect these, the doctrines of Jesus, it does not necessarily follow that I should bow to the dogmas of his commentators or biographers; or because I respect the general principles which I can comprehend, and deem practicable, it does not follow that I must understand everything which he taught; or because I profess to follow him in some respects, it does not follow that I may not have a truth never

uttered by him. A true man may be the recipient of a truth independent of any visible external sense, and must follow a truth whichever way it may lead him, whether with Jesus, Paul, or Apollos, or contrary to either. I hope I shall be pardoned, especially by the professed followers of Jesus, for presuming to differ somewhat from the sentiments accorded to him. I cannot well do otherwise, and, though the world persecute me severely, his true followers will have charity for my weakness, if such it be, and teach me, with all pleasure, the truth which will win me. If there be no difference of opinion, then the world of mind is harmonized, leaving no further necessity for teaching; and, if it be *not* harmonized, teaching is the means for enlightened Christian men to do so, rather than persecution, even in the mildest form.

In regard to the origin of judgments, of which I have written elsewhere, I honestly dissent from his views, if the Bible gives, and I understand, his views correctly. And I should only play the hypocrite should I favor the commonly accepted idea that judgments come from God; and I think it a matter of great importance that this error, if such it be, be vanquished. When I warn one of the mischievousness of pork-eating, tobacco-chewing, and smoking, and whiskey-drinking, and he quotes, in all sincerity, "It is not that which goeth into the mouth, but that which cometh out, that defileth the man," I readily conclude that that man would be quite as well without any Bible.

As much of a disbeliever as I am, I think I do not dissent in precept from so much of the teachings of Jesus, as the so-called Christian church do in practice, though, as do they, I claim my own interpretation, which may differ very much from the most ortho-

dox understanding of the same. It illy becomes the Christian world to denounce me for an honest avowal of my disbelief in this, or any other point, when they profess to pay Christianity so much deference, yet, in their acts, give the lie to almost every practical interpretation of Jesus' teachings. If I can be shown a religious sect which honor, in their life or practice, what themselves will concede to be purely the teachings of Jesus, and praiseworthy to be practised, then I can be shown what I never have seen.

The principal reforms which pertain to humanity and Christianity, so far as I have knowledge, have originated out of the church organization, and have generally had the church to contend with, until they have become somewhat popular, and, after this, have had the old lifeless body of the church to drag along with them. I do not say this in a spirit of censure toward the members of any church, for all have done the best they could under the circumstances. I tell the facts as they are, or seem to me, that, if any can profit by the telling, they may do so. The first principles of religious freedom, which struggled for a being within the few last centuries, found their severest persecutions in the church, and through the struggle for political, and now for social freedom to love according to the laws of God implanted in every human being, the church is the great obstacle.

The church itself, professing to be of Christ, is the great obstacle in the way of pure Christianity. It is a lamentable truth.

Loving enemies, overcoming evil with good, abjuring the law, putting up the sword, opening the prison doors, and letting the captive go free, laying not up treasures, or not seeking after riches, preaching the gospel free, without money or price, not praying in

the synagogues, or at the corner of the streets, but in secret if at all, non-resistance, forgiving those who trespass against us, being perfect, living as one great brotherhood;—these are all Christian virtues, it will not be denied. But where, in all the church, shall we find these virtues? Can it truly be said that the church has pure love, even for her own? When poverty and misfortune overtake her members, are they not often neglected by the church, and driven to vice and crime, or left in the poor-house to pine and die? What reliance has the church more than the world on good to overcome evil? Though within her pale, are we then free from the external law of evil to hush the exposition of her iniquities, and choke the germ of true Christianity? And do not her members generally look to the external law of evil for the redress of wrongs? History tells us what has been in the past; and, in future, will history tell what *is* in the present. Said Jesus, “If one sue thee at the law, and take thy coat, give him thy cloak also.” And how do the members of the church fulfil this command? I need not answer; their own knowledge of the facts gives the reply. On war, which Jesus abjured, and which every good man detests, and which even the bad regard as corrupting to those engaged in it, how stands the church? Have not her hands, ever since the primitive church, been reeking in blood, when blood has been shed? Her ministers pray for the success of arms, thinking her wars are holy wars; but how can unholiness be holy? How can antichristian be of Christ? Who can answer and explain? On opening the prison doors, and letting the captive go free, how stands the church?—above the world? No. One word, unanimously spoken by the church, would open every prison door of the nation, and relieve us

of a system so foul that it knows no end to corruption. For months I have laid in prison within the sound of near half a score of "belfry bells," whose clatter seemed as the death-dirge to humanity; and though I begged an interview of the clergy professing Christianity, yet my term expired without the favor being shown me. Not that I was guilty of any crime against humanity, but that I obeyed the laws of God written in my being; that I obeyed the law of love which is Christianity; that I was in prison, and the church, professing to be of Christ, forsook me.

"Lay not up treasures on earth." How stands this matter with the church? Is there not there as elsewhere the same strife for gold, and its slaveries? All the agencies of mammon, the law, the *prison* and the sword, are there, and is mammon itself absent? For what can they be wanting, if the almighty dollar does not outshine her righteousness? "The Rev. Mr. Such-an-one has had a louder call to preach somewhere else," has become almost a by-word, so common is it that a minister changes his location for larger pay. The influence of gold in the church is not only felt in the ministry but among the laymen. The high seats, the low seats, the rich and the poor seats, the white seats and the black seats, all have their being in the church; cursing one portion with vanity, and the other with servility and jealousy. "The gospel without price," though sold to the highest bidder as other commodities. Such can only be what the people, on their sins and blindness, think they want. A preacher of truth and righteousness must be above the influences of gold, else he will give his hearers what the gold demands, and gold demands the perpetuation of the kingdoms of earth, with all their evil influences, rather

than removing them with the kingdom of love, God, or heaven.

Of *prayer*. Though a matter of little moment in itself, it is of much importance to determine whether the worship be of pharisaic, heathen or Christian origin. Said Jesus, "But thou, when thou prayest, enter into thy closet; and when thou hast shut the door pray to thy Father in secret; — use no vain repetitions as the heathen; — for your Father knoweth what things ye have need of before ye ask him. After this manner pray ye: Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the power and glory forever."

Jesus would call the people away from the external prayer of many words to a secret prayer of few words; "For," says he, "your Father knoweth what things ye have need of before ye ask him," which really nullifies the necessity for any vocal prayer. God, being wise, knows our wants; and, benevolent, is willing to supply; and, able, he does so. And we are only to obey his laws and enjoy his unlimited bounties. There is not anything wanting on his part; if there was, he could not be all wisdom, goodness and power; therefore even the secret prayer of Jesus is non-essential, except to bring our minds to the fact of God's wisdom in knowing, and bounteous goodness in supplying, all our needs.

A Christian's prayer, then, is a secret matter between himself and God, and, in reality, may consist in the benevolent, unuttered desire of the heart that the will of God should be done in earth as in heaven. God has implanted such desire or prayer, and will

fulfil or gratify it. It is a perpetual prayer, and the Christian's life-aims correspond. Every thought, every word, every act, is devoted to that end. God dwells in him; a principle of eternal life, love and happiness, which he realizes; and he anticipates with pleasure the time when each son and daughter of Adam shall be brought into harmonic relations, and the kingdom of love will be come, and the will of God be done in earth as in heaven.

Such is the Christian's prayer. But how stands the matter with the church? Of the individual, secret prayer I know nothing, and have nothing to say; but of the church prayer I ask honestly, candidly, is it heathen, pharisaic, or Christian? Answer, ye who will, according to the dictates of your own conscience and enlightened understanding, and give or withdraw your support as you deem it worthy or unworthy, and not as an idolatrous throng would require.

Of *non-resistance* what can be said? Has the church for centuries been on this platform? Is its trust in God? I do not mean the far-off "unknown God," "the man of war," "the consuming fire," or "the jealous God," of the Bible; but is its trust in the ever-present God of love, that spiritual element in which we live? Is not the church, like the state, ever ready to resist with bloodshed, if need be, the aggressor on her wrongs, which she deems her rights. Has she not for ages been not only the resister but the aggressor on human rights? Could the earth give up her dead, that have been slain for the church, what a tale would they tell! Could the blood flow in one stream which has been spilled for this giant monster, the banks of the largest river could not contain it. Yet the church professes to be of Christ. That the present church is the past I will not say; but that it is not the offspring,

so far as it is church, the truthful will not deny. Humanity has grown, and as she gains in strength she throws off one dogma after another, weakening the church in the same ratio that she strengthens herself; and such will continue until the church will only be known as in the past, and humanity will be redeemed by the spiritual element, which understands that non-resistance is all resistance, because it is a reliance on God, who saves, and destroys not.

The gallows finds its most zealous supporters among the clergy, though many are far too humane for so barbarous a practice as murder. "Whoso sheds man's blood, by man shall his blood be shed," is quite as often, or much more often, quoted by the church in defence of the gallows, than is "resist not evil" in defence of Christianity.

Shall I tire my reader in recounting the wrongs of the church, professing Christianity? I hope not until I tire them of the church itself, and make them loathe its very existence as they would a pestilence; and as they so loathe, I would have them love the true principles of Christianity, and hold them as dear as life itself.

In forgiving those who trespass against them, how does the church? Need I say, like all others of her practice, she is in fault? The God of the church is one that is by and by to visit judgment on the transgressor; and how, pray tell me, is the church to do better than its God? Can a stream rise higher than its fountain? Can the church, with an angry, jealous, unforgiving God, themselves forgive? It is impossible. The members, in their individual capacity, may be prompted by their humanity to forgive; but as churchmen, never.

Of *perfection*. Said Jesus, "Be ye therefore perfect." But how say the church of themselves? Much

of their service consists in the acknowledgment of their sinfulness and unworthiness of the many favors bestowed by the Supreme Being they worship. I have often been laughed at for advocating such a state as human perfection. It is no part of the church creed to be perfect, to be good, to be worthy of the choicest blessings of Heaven; but to receive them after death as a price for humiliation and idolatrous worship, and the blood of Jesus. Of the brotherhood of the race, how better is the church than the world on this point? Need I say, not a whit? It is even so, any further than lip-service. One would be brothered almost to death while he prospered as a worldling; but when fortune frowns, the cold hearts would make the greetings cold. And what is a brotherhood that loves only its own? Can it be Christian? Said Jesus, "If ye love only those who love you, what do ye more than others? Do not the publicans the same?" There are no severer heart-burnings elsewhere in the world than between the different branches of the church.

So prominent a sin as is war the church countenances. She makes valiant soldiers life-members of her Bible societies; thereby conferring marks of high distinction on what Jesus reprobated in the severest degree. There is no lawful act which disqualifies one from being a church member, though the whole panorama of the law, from beginning to end, was abjured by Jesus.

I once asked a sister, who was a devotee to the church, to point me to one practical virtue of the church as such. "In what respect," said I, "does she follow Christ?" She hesitated and pondered for a moment, and then replied, "We have a Sabbath-school to *teach* the children Christianity." Doubtless she thought so. If she had said it was to teach them

the idolatrous worship of the Bible, and forbid them to obey the law of love written in their beings, which was really the doctrine of Jesus, she would have come nearer to the truth. But suppose it were true that the church taught nothing but Christianity, shall the church of Christ be a teacher and not a doer of righteousness? Can she be so? I conclude not. If I mistake not, Christianity has no guide-boards to point out the road which themselves do not travel. The way is lonely to those who have not the light of truth within their own bosoms; and those that have such must *lead* the way, ever cheering those in the dark to follow.

I have hunted in vain for one practical virtue in the church; though in the members, aside from their church organization, I find virtue, as elsewhere in humanity, as well as vice. The observance of the Sabbath, to which are added some worthless ceremonies, which constitute the main doings of the church, except the suppressing of more enlightened sentiments than those of heathen ages, is not Christianity. The Sabbath had a being long anterior to the preaching of Jesus, and nowhere, in all his sayings, is there authority for the observance of one day above another; and though "Remember the Sabbath day, and keep it holy," is often quoted as from Jesus, it was a part of the code of "Eye for eye, and tooth for tooth."

Paul said, "Some men esteem one day above another, and other men every day alike; let every man be fully persuaded in his own mind;" which was as much as to say, "Let no man violate his own consciousness of right by disregarding the day; but really all days are alike." Jesus said not a word on this point except to defend himself from the imputations of the pharisaic multitude, by asking them if it was

not lawful to do a good on the Sabbath. He would have them understand that the deed was good or evil independent of the day; and such is the truth. A deed which is good cannot be made evil by the day on which it is performed, any more than a bad deed can be made good by being performed on the Sabbath.

And what Jesus teaches in this respect, nature also teaches. The rain falls; the rivulet follows its wonted course to the river, and the river to the ocean, whose bosom is heaved by the gentle breeze, or the furious winds. The sun shines, the moon gives her light, and the stars twinkle in their azure vault, and follow their own law of attraction. The flowers blossom and fall; the trees bud, blossom, grow their fruit; the insects fill the air, with their tiny wings, answer their end, and enjoy their momentary life. The birds soar on high, or fill the air with their melodious notes. The herds graze and frolic. All — all nature praises God, from the least to the greatest, by enjoying the day, except man, ignorant, superstitious man, who transgresses God's true laws on the six, and, on the seventh day, by a semblance of contriteness, thinks to avoid the judgments of his own sins.

Science has long since exploded the theory that God made the world in six days, but *finished* it, and rested on the seventh, and, therefore, man should rest from his labor at like intervals. The church, wise to save the credit of the book, make a new interpretation, as they ever do to save their idols, and call the days periods of time, each of which might have been millions of years; but they lose the day as one of rest or religious observance.

That man should not have a respite from toil one seventh or more of the time, or have one day or more in seven for recreation, or social amusements, or instruc-

tion, I will not deny; but, when that day is at the expense of two days' excessive labor, or the social amusement of the most dull and monotonous description, or the instruction of the most dogmatic and inconsistent type, then I doubt the utility of suspending labor, if the heathen's god did do so.

With the orientals, who were overtasked with labor on the six days, rest on the seventh was a boon. So is fasting to the overtasked stomach; but it were better far that we divide the labor and food equally with the seven days. However, as Paul said, let every one "be fully persuaded" that what they do is right, and the best. If they choose to exhaust themselves with toil on the six days, and rest on the seventh, or eat to gluttony on the six, and fast on the seventh, they must do so; but I pray they do not impose the day or deed on me as a Christian religious day or ordinance. Moses' law of stoning to death for picking sticks is just as binding on me as the observance of the day in any form.

The slander of the world, the neglect of worldly friends, the subjection to fine, robbing one of means of support, or throwing him into prison, are persecutions the worldling is illy able to bear for righteousness' sake; much more would be the taking of the cross, and following to the place of execution, and passing the dark valley and shadow of death, without the light of the Eternal One to guide and cheer us.

The church talk of their devotions, as taking the cross of Christ, though surrounded by friends, and with none to molest. It may be crossing to their true natures to bow to idolatrous worship; but, if they are Christians, it illy becomes them to compare their persecutions to that of Christ bearing the cross to his place of execution. The days of crucifixion are past,

but not of persecution to those who teach obedience to the higher law rather than to the law of murderous nations; and these persecutions, as in olden time, come from those who shout "Holiness to the Lord."

Would the church free itself from the dogmas of heathen ages, and honor in practice the pure spirit of Christianity, she would have power at once to silence every dissenting breath, and she would be loved and honored as a loving parent would be by a dutiful child. Had the American church, in the middle of the last century, been on the true foundation, long ere this would the clatter of battle-steel have ceased, and the world have been redeemed from its strife and want; nor would it have been necessary for me to speak these truths from the prison, showing why I respect or reject Christianity, or reject the church professing Christianity.

ELDER G. G.

I UNDERSTAND this gentleman tells his hearers that James A. Clay is a rebel to his country or government. Will the reverend brother teach me how I can be a Christian man, in the pure acceptation of the term, and not be a rebel to any government that makes war, or is founded on the sword, and prison, or tolerates slavery in any form? If he will, he will teach me of "a wonder under the sun." Tell me honestly, my brother, *if you* are not a rebel to the government of the State of Maine and the United States, are you not a rebel to Christianity, which you tell the people is so desirable? And, at your coming judgment day, on which the "sheep and goats" are to be separated, to whom then will it be desirable that you have been

a loyal subject, President Pierce, Governor Morrill, and their followers, or to humanity? Or, in the coming reign of reason and common sense, which, judge you, will bear the palm, the Christianity of the now Rev. Mr. G., or the infidelity of the now despised and slandered James A. Clay? Time will tell. Be patient, and we shall see. I have no objection that friend G. and his followers should swallow the United States government, "bloodhounds" and all, if their appetites crave such, or denominate me a rebel or tory; but I pray they do not spend their time, or waste their slime, on such institutions, thinking I shall turn serpent, and join them in their feast.

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CHAPTER IX.

ASSOCIATIONS A FAILURE.

WELL they may have been failures, for they have usually had a foundation in the same falsehood that has our present organized society. They have thought to build a new truth on an old error;—a mixing of new wine with the old, and putting the whole in the same old bottles that could not hold the old. The law, the moneyed power, and marriage relations of the old society have usually been retained of their own accord, or have been imposed on them by the old. They have sometimes, and, for aught I know, invariably, supported their own schools, and still paid their school-tax to those outside. If they have abjured the war system and the retaliatory law, they have been obliged to contribute to their support. And though they have overcome pauperism with themselves, they are forced to contribute to the support of the robbed of the society from whence they went. If associations have failed for the want of harmony in themselves, it is only for the want of true principles and harmonic individuals, which the present society, from which the members went, failed to furnish. It is not the true principles of association that have failed; nor need we say that association is not the true principles, for every nation, state, county, city, town or district, or family, is an association. These associations, that have somewhat separated themselves from the ordinary gov-

ernments, with all the wrongs they have endured, are no more failures than are the old organizations. Of all the governments that have been, there are but few that have not passed away, a total failure; and of the few that are left, how many that the future will not tell "they have failed"?

England's overworked, half-starved, landless, ignorant millions would tell a sad tale for English association. The oft blood-dyed soil of France condemns French association. A visit to the Crimea and her gory fields, and a listening to the sad tales that might be told of the many thousands who have sold themselves to the inhuman work of human butchery for bread, would seal the condemnation for all monarchical associations. And Africa's more than robbed millions, and the remnant of the red men, complain bitterly of the wrongs of American association. Even New England's overworked, poorly fed, ignorant, houseless thousands, with the call for charity and charitable institutions, assert, in indisputable language, that New England association is a failure. New England's mad-houses, prisons, almshouses and reform schools, are but words in thunder-tones condemning the present associations of this the most favored of American soil. The hurried life, strife and anxiety, of those who are far above pecuniary want, tell us plainly that even they, with all their wealth, servants and moneyed power, are not in their ideal association.

From the beginning of these associations—the coupling of two by legal bonds, oaths or pledges, setting up distinct interests, independent of the greatest good of the whole, to the binding together of nations with an interest not in common with the whole family of man, or not in harmony with the lower animals, — I say, from the beginning to the end, they are all fail-

ures. And if there be no higher attainment for humanity than associations founded on external laws and the sword, contrary to the internal, universal law of freedom, love and harmony, then the *world* is a failure, and nature, in her beneficence and wisdom, at least in this one case, has failed in her benevolent design of happiness.

Individual freedom — and universal harmony, happiness, love and life, is the result. External bonds — and universal discord, misery, enmity and death, will surely follow.

Pecuniarily, the Shaker societies are an exception to the general rule of failure. There probably cannot be found elsewhere, in the old organization, so pecuniarily prosperous a class as they present to us, though they have gone from the present society without any inheritance of wealth. Socially, though they discard sexual relations, it cannot be said they have failed, as have other associations, though they are very far from my ideal association. Their condition proves to me that the total sacrifice of physical love is less productive of evil than placing it in bonds. Certain it is that it is better the race should fail by restraining propagation, and live in the pecuniary prosperity and other social conditions of the Shakers, than that we should destroy ourselves in war, or the strife that is being carried on in the commercial world, or live in the strife, destitution and misery, which the present organization of society now begets.

It is evident to me that the partial success of the Shakers above other societies is the discarding of the sexual relations, by which they overcome the isolated family interests, which are so productive of envy, jealousy and discord. But to avoid one evil we need not sacrifice another blessing. Men and women, if

they are worthy to be called enlightened men and women, may have love without bonds, which create these separate interests; and associations, without discarding sexual love or propagation, may have all the blessings of both without the evils of either state of society.

There are associations in the New England and the Middle States, in a very prosperous condition, who discard the outward form of marriage of individuals to individuals, but claim *all* to be married as one to Christ. They call themselves Bible Christian Perfectionists; and certainly they are entitled to the appellation of Christians above any other considerable society I have known.

I am told, that on their first founding an association they were driven from their home in Vermont by the so-called Christian populace, when they fled to New York State, where they reassembled and formed another, and have since settled, one in Vermont, and one in Connecticut, all having an united interest. The people outside have learned to tolerate and respect them, as they are justly deserving. As I have said, they are in a very prosperous condition. Their largest association, if I mistake not, contains near two hundred persons. They have from two to three hundred acres of land, a great proportion of which is under a good state of cultivation, with beautiful grounds about their buildings, nurseries and gardens. They have a saw-mill, flour-mill, smith's shop and printing-office, where they publish a weekly paper of moderate size. They carry on quite a business at braiding palm-leaf and making carpet-bags. The females assist in much of the light outdoor labor, as do the males in the heavy labor performed usually by females alone. And what was most strikingly beautiful to me was the

Bloomer female dress, so called, so well adapted to the health and comfort of the wearer.

They would be considered a very temperate people, though they partake, to some extent, of swine's flesh and other meats. They are under no pledges what they shall eat or drink, though I think they use no intoxicating drinks, which are used more frequently in the vicinity than our Maine law folks would have us think they are here.

They receive members with great caution, after such fully understanding them, and serving a probation, and subscribing to their religious belief, which is of the Bible ; of course, leaving members free to withdraw when they choose, which is rarely the case.

They invariably testify to their improvement in their new relations. I will give the testimony of some, which is corroborated by a score or more, and, for aught I know, by every member of the associations. These I have selected for their brevity :

Eliza T. Hastings says : " It expands and elevates the heart, roots out and destroys selfishness in its various forms, destroys isolation, unlocks a fountain in the soul unknown before, and leads us to the boundless ocean of God's love."

Henry W. Burnham says : " It invigorates with life soul and body, and refines and exalts the character generally."

Abby S. Burnham says : " The effect that free love has had on my character has been to raise me from a state of exclusiveness and idolatry to a greater enlargement of the heart and freedom of communication with God and this body."

Sarah Burnham says : " It has a tendency to enlighten my understanding, and also to enlarge and purify my heart."

Such is the testimony of those who know from actual experience, and such is my own experience, as elsewhere stated, though the circumstances for an actual life of freedom in love have been everything but favorable with me, having been watched with jealousy and suspicion, and thrown into prison and robbed of almost everything dear to me but a consciousness of right.

Could the penniless, houseless, ragged, hungry, ignorant, jealous and joyless multitude, who throng the human flesh-marts of civilization, but realize the infinite gain of harmonic association, they would clap their hands for joy as they fled this hell of strife and antagonism, that, like the plague, torments and destroys them. It is painful to witness the vast amount of labor performed, and the little return of substantial happiness; the hand of brother against brother, the world over, each striving to enslave the other, instead of uniting their efforts, as really their interests are united, and redeeming themselves and the world from slavery and misery. It is humiliating to see men boasting of the wisdom of the nineteenth century, and of the light of Christianity, forsake the soil that would yield them an abundance by associated industry, which might be made attractive, insuring them health in the highest degree, and emigrate to a foreign land to waste their lives in gold mines, which treasures, if obtained in the greatest profusion, only serve to enslave others, and load its possessor with life-long cares and perplexities.

Let an understanding man sit down and calculate the sum of productive and unproductive labor, and of useful and useless productions, and he will be surprised to find how much the latter predominates over the former, From a quarter to a third of the labor now performed

by those who pretend to sustain themselves by their own toil ought to give them a competence, and would do so in a well-regulated association, leaving the balance of the time for education, amusement and recreation.

The trades of the world are to the ends of money-making or enriching the individual, irrespective of the products of those trades of anything useful to society at large. One manufactures shoes, another hats, another clothes, and each destroys the real useful and beautiful in their trades that they may make the more money. Each pays the other in his own coin, and each slaves himself and robs the other and the world. The commercial world is made up of fraud. No one can live in it, and get and give justice. If we purchase what purports to be a useful article of consumption, the chances are ten to get an adulterated article to one to get the pure. If we ask for bread we may get a stone, or for a fish get a serpent ; though, so nicely is the cheat performed, we may never detect it, but create disease which torments us during our natural lives. A large portion of the groceries, or all that are capable of being adulterated, are done so, and often with articles the most deleterious to human life.

It takes a Burritt to calculate the vast amount of useless labor that is expended to carry on the war system of governments, and the amount of internal improvements the sum would achieve if wisely expended in harmonic industry ; but Mr. Burritt has hardly begun to compute the waste and destruction of the present organization of society, and what might be achieved for humanity by wisely directing the energies that are now in being.

My conservative friends tell me the people will not tolerate my views here, and ask me why I do not go to New York and join this association which seems to me

so Christian-like? There are many good reasons why I should not do so. Perhaps the best one of all is, they will not receive me, for the reason that I am not a believer in the divine authenticity of all the Bible. And there may be other cause why they will not do so; and I have good reasons why I should not leave here and join them, if they would accept me. Though the most practical in goodness of any considerable number associated together known to me, they have many views which do not harmonize with mine. And, more than this, error must be met in Maine as well as in New York; and, should I run from persecution, where shall I flee? The very earth everywhere is cursed; not by God, but by the ignorance and misrule of the people; and, should I flee to another state or another country, it would be only to meet a despotism similar to that which prevails here. Why did not our fathers flee the land that gave them birth when King George and his court would impose on them his laws? I was born on this soil, with natural, inalienable rights, and have never bartered them away, nor have I forfeited them by the constitution of the United States or of the State of Maine, or by the strictest, purest interpretation of the Christian religion. And, more than this, I have been robbed of the most of my property by the reverses of fortune and the falses of society, and have not now the means free to enable me to locate comfortably elsewhere; therefore of necessity have been compelled thus far to stop here.

I do not write this in a spirit of defiance or complaint, but that my views and principles may be better understood and more respected in future. In the past all have done the best they could; and the persecution I have endured in defence of the truth has been only to

speed its course. And were I persecuted even unto death, the finale would be much the same, for

“Truth crushed to earth will rise again,—
The eternal years of God are hers ;
Error wounded writhes in pain,
And dies amid her worshippers.”

PATCHING.

At a recent meeting of some of our citizens there was an association formed, styled the “Gardiner Provident Association,” whose object it is to minister to the wants of the poor. A very benevolent, praiseworthy object, indeed, and one I hope that will make many a glad heart among the givers as well as the receivers. But while they are thus patching their old garments, — the state, town and church associations, that do not their work well, — I hope they will not fail to look to these institutions, or behind them, and see why all this poverty, and take measures to remove the cause, rather than stitch patch upon patch, when the whole old garment is so rotten and torn that a mending of one rent opens another.

A well-organized society, founded in wisdom, would not have destitute members while others were plethoric, nor would charity need to feed any but the permanent invalid. Give labor its just reward, and suffer no robbery by capital, and the laborer would be raised from his servitude, and pauperism would be overcome, and real capital would rest on a firm and sure base, whereas both are insecure now. The capital in the hands of one class and the labor elsewhere, and no harmony existing between the two, and we may

be sure of such convulsions as we have in the commercial world, and finally a political eruption will desolate the land. Without a radical change in the policy of even American institutions, we may be sure, as a nation, of being known only with the things that were. The social, political, commercial and religious, are all of one system, having for their base, medium and element of life, *money*, which surfeits one, starves a second, robs a third, murders a fourth, and fools all. What rare virtue does this republic possess to save her, that was not possessed by those republics that have risen and fallen before? Like them all, she has a material base relying on an external force of evil, to save which at best can only destroy.

The laborer wants something more than a precarious existence, dependent on the will, caprice or interest, of the capitalist, whose increase of wealth and power depends upon the depressions of labor; and the capitalist needs further security than he possibly can have in the present organization.

It can hardly be expected that the most covetous will let go their grasp of wealth and its power,— such would be analogous to the camel passing through the eye of the needle,— or that the most discordant and vicious will harmonize; but such extreme evils will regulate themselves. But there is a class, possessing medium external wealth and internal virtues, that can associate, uniting their interests, discarding the power vested in the “root of all evil,” and place themselves above the evil power of capital, and even in the lap of luxury, without doing the least injustice or inhumanity to any one. Said Jesus, “Seek first the kingdom of heaven.” A small community, of the most indigent poor, harmoniously united, giving the rule to God, to love and wisdom, suffering wrong rather than doing

wrong, would place themselves in possession of a fund of wealth not possessed by the millionaire. It is for those wise enough and good enough thus to unite, and build up a kingdom of heaven, while those who must do their work of destruction.

IF.

A WRITER for the papers thus reasons : " If the character of the public institutions of a country is a fair criterion by which to judge of the civilization of its people, the United States certainly occupies a high position ;" and then goes on in a very self-complacent style to eulogize on the number, magnitude and style, of the insane hospitals and pauper houses of his country, the United States.

If the acme of civilization is to be measured by its paupers, fools and madmen, which make a necessity for these institutions, is civilization a state to be desired ? Is it not one rather to be deplored ? If these institutions are not an indication of their necessity, are not those who build them either fools or madmen ? Is there not a civilization that will measure its height by the *absence* of these institutions and their want ; or must we let the people have the name civilization to denote degeneration, and we use some other word to denote regeneration and true civilization ? There is certainly something to grow up in men's hearts that shall supersede the necessity, not only of insane hospitals, pauper houses, blind, deaf and dumb institutions, but all hospitals, arsenals, war-ships, and the ten thousand other evils that afflict the race.

Those who choose not to remove the cause of the evil must remain in the evil which will overwhelm

them, burying them with their false institutions, which are the cause of all this mischief. But those who wish to save and be saved must "come out" and separate themselves from these evil forces, and rely on the internal power of good, the God in man, to save.

IS IT RIGHT, IS IT POLICY, TO DO SO ?

TO-DAY, December 7th, one who has been a prisoner here since October 8th, has been taken into court and discharged, 'he proving himself entirely disconnected with the crime with which he was charged. Since he has been here, some fifteen dollars, his little all, have been pilfered from him by another prisoner, who was discharged before him, and he is turned into the street, without friends, or even one dollar, to help himself with. His occupation was that of a seaman, and probably he knows but little of land labor to earn a livelihood. The river is closed with ice, and the roads covered with snow, and he has to travel at least thirty miles to Bath, and perhaps double that distance, begging his food as he goes, before he can get to his watery element, where he can earn his bread. He has not money enough to pay his railroad fare, and, it is more than probable, is clad unsuitably to the season.

Who will answer me this is right? No one will assert it. Then why not make it right? Why not remunerate at least for the time thus spent? If the good of the whole require that the guilty should be punished, and that the innocent should be detained that the guilty may be selected from them, or caught, then at least make restitution for that time. Is it not policy to do so? Does society wish to protect themselves, and save from evil? Ought not this man,

and all others in such circumstances, to be relieved? They think to render evil to overcome evil; but shall they be the creators of it where it does not now exist, that it may react on them, and they on it again, thus burying, if possible, the good under the baneful influence? Men must be blind, indeed, if they cannot see that the tendency of such a course is to increase crime, and it must be impolitic to increase it, especially when the whole are involved in the increase pecuniarily and socially; the few only who administer such laws reaping a temporary pecuniary advantage, while all suffer so much in every other sense.

If men could philosophize on morals or evil, as they do on *anything* else in nature, science or art, they would take an opposite or good to overcome evil in all cases.

Can they not be learned that they reap what they sow, — not only reap to others directly, but reap to themselves directly, and then, by the reaction from others also, reaping evil or good, according to the seed cast, and that the harvest is more sure and abundant in either case, good or evil, if sown on others than sown on themselves? Ye who doubt it, try it. Evil has been and is being sown, even for good, and much more so for evil, and the increase of evil is certainly more than barely perceptible, and now, for a season at least, let all the evil remain with you, and sow good to all, and see if more than a golden harvest is not gathered.

October 8th. — This man returned to the jail last evening, and begged admission and permission to return to his cell for a night's lodging, having nowhere else to lay his head. (How truly might Jesus say, "I have not where to lay my head"!) And to-day he is sent away with one dollar in his pocket, from his fellow-prisoners, to pay his fare to the seaport. As I

apprehended, he was destitute of clothing, and the jailer gave him a coat.

TOLERATION. — INTOLERATION.

THE day I came from my prison quarters, I engaged our City Hall of its overseer for two or three successive evenings to lecture to the people free, paying for the hall from my own pocket. I gave notice of my first lecture, which was on "Free Love," and lectured to a full house, who, with a very slight exception, were *very* attentive and respectful to me and my discourse. Though the subject was so radical, and the hall open and free for all classes, not excluding boys, there was no disturbance whatever, not even to annoy me in the least while speaking, and, when I had finished, I asked how many there were in the audience who could not allow me to live in their midst, with such doctrines, unmolested by them, and requested such, if there were such present, to rise; not one of whom did so, signifying their toleration of such doctrines. I then asked how many present there were who wished to listen to a lecture on government on the following evening, requesting as many as had such a desire to express it by rising. Almost or quite the entire audience rose. Such was the toleration of the people who were candid enough to listen. But next arose the city marshal, who had his orders, previous to the lecture, saying the mayor of the city requested him to say that the hall would not be opened to any more of "these" lectures. Such is the *intolerance* of government and its dupes who will *not* hear. This same hall is opened, I do not know, but I may say,

without reserve, to any catchpenny Jim Crow concert, or jugglery exhibition, that chances along. And, although there is a law on the statute books expressly forbidding Saturday evening amusement, still I have known this hall to be opened repeatedly, as on other evenings, which at best can only amuse at the expense of the pocket, and truly refined morals and manners. And, further, this hall is opened for church fairs, which to me seem very far from promoting public wealth, health and morals, especially the late suppers of confectionery, cake, and oysters, and the grab-bags, wheels of fortune, ring-cakes, and petty lotteries. If such were not under the all-purifying eye of the church, our city marshal might well couple these entertainments, in his report, with "beer shops" and "lotteries," and suggest that our city fathers remove them altogether, not by a greater evil, but by discountenancing such *in toto*.

It is the iniquity in high places that the people really have to fear, and not the good in a despised individual any more than in the despised Nazarene of eighteen centuries since.

I do not say the church should not have the City Hall to exhibit and hawk her rag babies in; if that is the height of her ambition, let her enjoy it; the whole fraternity, in their ignorance, had better thus busy themselves than do worse. But I do say, if James A. Clay and others wish for the hall to give and receive instruction how to propagate decent "live babies," they have an undoubted (in their minds) right to have it. I say "right to have it." I have no forced or sword right, but a moral right, which, though now denied, *shall* in future be acknowledged; but, ere that time comes, a mount like that of "Olives" may be consecrated to the sacred object.

"COME OUT AND BE YE SEPARATE."

THIS is what must be done by those who would be saved. The good must be separated from the evil, if there be any good;—the good to do its work by good, and the evil to do *its* work by evil. They are two separate and distinct principles, and cannot work together in harmony. The good cannot take a part in the evil without becoming evil. And the evil cannot possibly take part in the good. "Ye are servants to whom ye yield yourselves servants to obey." "Ye cannot serve God and Mammon." No minister of good can administer evil without falling, or becoming evil. And no minister of evil hath good to administer. The disciple who preaches Christ on the Sabbath, to make his hearers Christlike, must not preach the law on Monday for the same thing, or any other thing. The lawless will retain the law, while they are lawless, for their own destruction. Those under a higher law must live in obedience to that law, if they would win the lawless to that law, or even save themselves from evils of the law and lawless. No sword in one hand, and olive-branch in the other. The latter loses its power when the former is seen. Peace or war, one or the other; the latter to destroy, the former to save. Do we follow Jesus? It is our "life in one hand," ready to yield it up on the altar of truth and righteousness, and the gospel of love in the other; the latter a thousand times more dear than the former.

No matter if our brother Paul did tell us "The powers that be are ordained of God." He was mistaken if he meant the present military power that rules the earth, or any part of the earth. God never ordained any other power than his own, which is love.

Which of the two Eastern powers, now arrayed against each other, are of God? Not both, certainly; for that would be God arrayed against himself, and, if either, he is suffering great loss. Was the English or British power of God, and the American too? It would be God arrayed against himself? Certainly he must fall if the prediction of Jesus be true, that "A house arrayed against itself cannot stand." Is the American power ordained of God? What, the Mexican invasion and bloodshed all by God, or the Greytown affair? What, the slave of the south and its allied power of the north ordained of God? Away with such; it has no foundation in truth any more than murder has a foundation in righteousness. Now, as men of common sense, even if you deny Christianity, separate the two principles of action. Let them who will, destroy, but, ye who wish to be saved, as Christians, "come out, and be separate." Let the evil do their work of evil, and you do yours of good.

If Jesus did tell you to let the wheat and tares grow together, he did not tell you to grow tares on wheat; and beware how you do it, lest, when the harvest comes, you be burned as tares. A tree is known by its fruit; so is grain by its seed.

Do men want practical illustrations of the efficacy of the principle of good to overcome evil, when it is all good, or all love; they have it in what is called the Washingtonian temperance movement, which had its origin with a reformed drunkard in Baltimore. Never did temperance make such rapid strides as then, and the work would still have been onward, or it would have swept the destroyer from our land ere this, but for the amalgamation of the law or sword power. Had all those who were saved by love used the same and no other power to save their brother, I could not to-

day have sat at my window, in my prison home in your capital, and witnessed such marks of degradation as I do ; nor would I be disturbed, at the dead hours of night, with the fiendlike yell of those made demon-like by intoxication. All this I have to witness, and more too, or blind my eyes and close my ears. A woman — yes, a mother — has been (in a beastly state of intoxication) entombed within these walls since I have been here, and a man too, whose cries were more like those of a demon in the bottomless pit than those of a human being — being reformed by a loving brother band. This is not in Algiers, where none but ruffians live and rule, but in America — enlightened America — in the capital of the State of Maine, the fame of whose celebrated "Liquor Law" is heralded even to other climes. I find no fault with the men who made these. They have done the best they could ; but now it is time to do better. I would not intentionally say one word to excite anger ; — too much is already in the human breast ; — but I wish to bring their minds to the light, or the light to their minds, that they may discover the difference between the two powers of good and evil, that the former may separate from the latter ; that the one may do its work of destruction, if such must be done, and that the other may do its mighty work of salvation. Then I say, "Come out ; be ye separate ;" lest the judgments of the wicked fall on your heads, as they surely do, and must, while you in any way participate in the evil.

As long as we are members of an infected body, we suffer the infections of that body, though we try ever so hard to become more pure ; nor need we think we can be members of a corrupt government, and still members of Christ's body, or God's government. We

must cleave to one, and forsake the other. It is *perfectly* useless that we flatter ourselves that we can be members of both; for it is certain that they have no fellowship with each other.

"SEEK FIRST THE KINGDOM OF HEAVEN."

MANKIND fail to heed this wise admonition, and make the kingdom of heaven of secondary importance, or put it far away in the distant future, as something not to be realized in this life, and therefore toil on and on, day after day, year after year, age after age, never realizing their fond anticipations. Until they honor this injunction of Jesus, and make the spiritual kingdom, or the kingdom of heaven, the pattern for the earthly, they will do as ever has been done, build to demolish themselves, or on a foundation that will fail them when they most need permanency.

Has not mankind had sufficient admonition in the world's past history, to induce them to act more wisely than to rely for security on kingdoms or governments not of heaven but of the sword; or must the earth again be deluged with blood by those who oft repeat the prayer, "Thy will be done on earth," ere the kingdom of heaven is realized? Jesus called it the kingdom of heaven in contradistinction to the kingdoms of earth, that had their foundation on the sword or evil power. It is a spiritual kingdom, and has a being in the internal life, and joins by affinity, love or attraction, instead of relying on the sword or an external force of evil; and such a kingdom alone can withstand the shock that is to come. All others must totter and crumble back to from whence they came. Republics,

relying on the same external power for their being, are equally insecure with the monarchical. The past has not spared them; neither will the future. "They that take the sword shall perish by the sword," is a saying which was true in the beginning, has been verified in all past time, and will remain a truth time without end.

"Take no thought for the morrow," is an injunction that will be understood and appreciated when the kingdom of heaven is made the first in importance in our search. Let us imagine a community or nation which has first sought the kingdom of heaven, and see if all "these things" which mankind need are not "added" to them.

The kingdom of heaven is to overcome all present kingdoms, with their military and naval power, and with these the moneyed power, and remove all the many motives to evil which are caused by their influence. And then all the waste of energy and human life which is suffered in the grasp for gold will be obviated, and the efforts of man, wisely directed, shall add to his store so bounteously that he really shall have his wants supplied without taking thought or trouble about the morrow. Quite half the efforts of the race are now expended on the kingdoms of earth, and the efficiency of man is certainly reduced one half by such kingdoms, and yet there is a sufficiency for all. What must there be when man has sought and obtained the kingdom of heaven?

This kingdom is not to be sought after afar off in foreign lands, or dependent on such for a being, but at home, in our own bosoms, in our own country, and has its protection in its own innate goodness, and not in any external force of evil. It is a principle of internal life, that is to radiate until it encircles the world. It is from in, outwards, a centre whose circumference is without limit or end. Other kingdoms live only in

external form, of limited circumference, sustained by external force, which destroys themselves.

"BE YE THEREFORE PERFECT."

WE do a great mischief when we teach that there cannot be such a state as human perfection, — "perfect as our heavenly Father." We pull down our standard, lay it in the dust where the "serpent" crawls, and content ourselves to live there, die there with him; in fact, less God-like in many respects, for there is a degree of peace, quietness and happiness, in the reptile world, that man is unacquainted with. Would we rise above this chaos, this tumbling to and fro, this agitation of wars and corresponding destructiveness, we must take our standard from out the dust, shake its folds to the breeze, and on it let the words be seen, "Be ye therefore perfect, even as your Father which is in heaven is perfect;" not feel there is a curse ever to rest upon us because our mother Eve sinned, and that we are ever, like the meanest reptile, to seek protection and sustenance from the bowels of the earth.

There is a God; we are "his temples;" and when we cleanse and purify ourselves, he will take up his abode there, greatly to our happiness. And how shall we be perfect? Not by defiling our bodies with inflaming drinks, poisoning narcotics, diseased flesh or unwholesome vegetables, any more than otherwise violating the laws of life and health. To be a perfect spiritual being we must first be a perfect physical being. When, if ever, we arrive to the state that a "deadly poison" will not harm us, it is when the spiritual life prevails and has supreme control of the functions of

the physical; and but few of us, I fear, have thus far advanced. When it is thus with us, fasting even forty days, will not harm us. While we are under the physical law, we must, to do the best, obey the physical law, — "keep the temple a fit place for the Holy Ghost to dwell in." We must not think to inflame our blood with the drinks of Bacchus, and possess the mind and disposition of Jesus. And let us not think the only bacchanalian or destructive habits are those of drinking wine, but cease all the war with our own natures, physical as well as spiritual, and we shall learn that we can fulfil the command of Jesus, "Be ye therefore perfect, even as your Father in heaven is perfect."

We must be perfect to be saved in the sense taught by Jesus. We are deceived when we suppose he can save us in our sins; it must be from our sins, if any salvation. And to be saved from our sins is to live in obedience to the laws of God, physical, moral and spiritual. Whether we begin with the physical, and through that attain the moral and spiritual, or begin with the spiritual, and through that attain the moral and physical, it matters not, if we learn and obey the laws, which we must do, else have visited on us the judgments consequent on the transgression of the laws of God. As individual bodies, when out of the law of love and harmony, we are dissolved or destroyed; so as communities, states, nations, or the world. It is through a merciful law that it is so. Better, far better, that the spirit and body dissolve their union, and each find their allied bodies, than that such discord and commotion as now prevail should continue. How often does poor, crushed humanity wail at her lot, and ask, Why am I here thus to strive and suffer a few short years, made long by suffering, and then pass away I know not

where? How oft in my boyhood days have I asked myself why — O, why? I see *all* now, and can give light where there is light; but to those who are cast out into utter darkness this light cannot reach, but their own darkness must overcome their darkness, that there may nothing be left but light, when God will be all in all.

The kingdom of heaven, to which we are all drawing, or from which we are scattering, is to be in this earth (said the passage, "thy will be done on earth"), and we that wish a part in it must remember the saying, "Be ye therefore perfect."

"TO THEM THAT ARE PURE ALL THINGS ARE PURE."

"ALL things pure." Our brother Paul makes a wide sweep in saying *all* things, but none too wide, though it embraces all impurity, for all impurity cannot in the least affect purity; but purity sees in impurity its own destruction, so that to "the pure all things are pure."

Not so with the impure, but exactly the reverse. They feel and know their own impurity, and with their gangrened or impure eyes they look on others, in whom, though pure as the driven snow, they witness nothing but impurity, therefore judge and condemn all as impure. Hence the saying of Jesus, "Judge not;" he knowing well that men must render such judgments as were on themselves. Like one looking through colored glass, the object seen is colored, or one peering through smoke, all looks smoky. We always judge as we are judged. The judgment or condemnation must first be on us for our own transgressions, else we could

not judge others except charitably, which would be without condemnation or punishment. When we ourselves cease to transgress and incur judgments, we shall cease to judge. Then shall we cease, by being freed of righteous judgments, to visit unrighteous ones on our brother man, and then can we say, as did Paul, "To them that are pure all things are pure," and, further, "To them that are impure all things are impure."

"I WILL HAVE MERCY, AND NOT SACRIFICE."

YES, my friendly reader, God, who is all mercy, "will have mercy, and not sacrifice." He calls for mercy, mercy, from us to our fellow-beings; and whatever we bestow on them is on us. It is pleasing in his sight to see a merciful man. He is merciful to all. "The rain falls and the sun shines alike on the just and unjust;" and, would we be like him, we must be merciful to all.

Do we wish to become like God, we must love all. "No robbery to be equal with God." We can have all the goodness possible, all the power ever bestowed on a being, and still not diminish the Fountain of all goodness. The unmerciful man has the reaction of his own spirit on himself. "I will have mercy." God *will have* mercy. The unmerciful will destroy themselves by their unmercifulness, that only the merciful remain. God has implanted in us the law of our own government, — life for the merciful, death for the unmerciful, — not by any sudden and malicious laws, but by a merciful law, that all out of the divine law of love and harmony shall close up in death, that God, who is merciful, may be "all in all."

Reader, did you ever bestow what you supposed to be a blessing on a brother man, and in return receive or feel an inward satisfaction, — a pleasant glow of life? It was a reality, a new spring to the life, that is lengthened by the kind deed. So much of such as you cherish adds to your life. As you cultivate, and live in obedience to, such a spirit, you cultivate and lengthen your own life, besides making it more cheerful and happy, and adding blessings to all connected with you.

"And not sacrifice." God requires of us no sacrifices of bullocks, lambs, or of our fellow-beings, to be slain or punished for his or our good. If any choose to offer themselves to appease a wrathful God, having a being only in their own diseased imagination, let them do so, while we offer "ourselves a living sacrifice, holy and acceptable," on the altar of all truth.

"NOW IS THE JUDGMENT OF THIS WORLD."

AND not of this world only, but of every particle of matter in the world. God did not make a world to trouble himself about judging at some future time. His judgments are as swift and as sure as the transgressions. He is not one that puts off the evil day, except by obedience, which puts it far, far away out of his own reach even. He grants no license to sin; nor can any purged witness stand at his bar, and abate judgment. No plea of "hallucination or insanity" will enable the convict to escape an impartial sentence.

It is death if we sin, it is life if we obey, though the thunders of all earth's combined artilleries point at us with their surest aim. If we are founded on the

rock, we are safe; if not, we fall. Though, as a nation, our forts are as numerous as the stars, and as well manned as they are numerous; or, as individuals, we are flanked on either side with numbers too vast to count, and books held sacred from time immemorial for authority, — no matter for all this power to save, we must obey the great law of love or attraction in every particle, in every congregated particle, of matter; or we must resolve back, be destroyed, and form new combinations in love and harmony, which is destruction to the present form. Whether this be as nations, states, individuals, or individual particles of which our bodies are composed, the same universal law of love must be obeyed. Nations not held together by it are in commotion; states do not escape it; individuals suffer its transgressions, and particles of matter of which individuals are composed are in a state of constant eruption.

Whether we begin to harmonize with the nation, or the whole world, and go down to the most minute particles, or commence with the particles and go up to the nations, or begin with ourselves as individual beings, and go up to the nations and down to the particles, the work must be done, else destruction to us is inevitable.

THE LIGHT OF LOVE AND ALL LIFE.

THIS light is to shine and give light where there is light, and will shine into darkness; but the darkness comprehends it not, but will remain darkness. Sin will remain sin until it puts away all sin by its own destruction, while light shines into light until all shall be light, — that is, until “God shall be all in all.”

This will fulfil the saying of Jesus, "To him that hath I will give, and from him that hath not shall be taken even that which he hath;" a hard saying to those who know not God, but beautiful to those who know his love, power, wisdom, and goodness. It is wisdom to the wise, but foolishness to the foolish; it is goodness to the good, but evil to the evil; justice to the just, but injustice to the unjust; it is mercy to the merciful, but judgment to those that judge. Yet, for all this, God is all wisdom, goodness, justice, and mercy.

There is no evil to them who think no evil; there is no good to them who think there is no goodness. Evil cannot see goodness, but goodness sees the workings of evil to overcome itself, therefore sees goodness in evil. Where evil is, there has been transgression, which must be overcome by good, or destroyed by itself, else God could not be "all in all." Nor could the good destroy the evil by evil without partaking of the evil, which would still leave a greater or less amount of evil to be destroyed; thus, by this mode, we should never be freed from evil. We must separate the two principles, and give each its separate sphere of action, — good to overcome evil by goodness, and evil to overcome itself by destruction. We, as good, need not take a part in evil to destroy, for the law of dissolution is within itself, and we become a part of the body to be destroyed if we *think* this the only way to save. We are darkness ourselves, into which the light shineth, and we comprehend it not, and must remain dark, to be overcome by more gross darkness in destruction, else be saved by a more intense light. Nor, as good, need we take any part with the evil to save ourselves; for the law of salvation is in

the good internally, and not in any external force of evil.

I may repeat, in substance, the foregoing sentiments times without number, and hope I may be pardoned for so doing; for the world wants line upon line, and precept upon precept, ere they receive in practice the philosophy which to me is as simple as the law of gravitation.

“A stumbling-block of offence,” said Paul. It is known that darkness becomes more intense after having been led by a light that we do not keep up with. They that are not able to follow the light, and become all light, must be overtaken or destroyed in the darkness, else God could not be all in all.

How plainly to the point was the language of Jesus, “Be not overcome of evil, but overcome evil with good”! The language tells us, if we can credit it, that evil is a vortex to overcome us if we meddle with it. I repeat, good must remain good unalloyed to overcome evil by good, else it becomes evil, and only overcomes itself in its own destruction.

Now, if we suppose ourselves good, we may be sure we are failing when we in any way encourage the overcoming of evil with evil. We have a standard by Jesus, the best known to me, which is carrying out the law in ourselves, — which is the highest law we can live by, be it salvation or destruction, — “As ye would that men should do to you, do ye even so unto them.” I will try to explain it, giving a more practical interpretation: If ye are under the law of death, and wish for self-destruction, then destroy to save; but remember, the measure ye mete is measured to you again, be it life or death, good or evil. If we *think* to do evil, we are yet under the law of evil.

Salvation has nothing to do with destruction, not even to think it would like to destroy. It sees in evil its own destruction by a merciful law. There is security for the good, and redemption for the evil in forgiveness, which is the true philosophy, however great the sin. "I forgive; go, and sin no more." There would be magic in such words coming from a heart magnetized by love. But, above all, do not think to cast out devils by Beelzebub, the Prince of devils. If you have such a thought, stay your hand, while you think again, and remember "a house divided against itself cannot stand."

If we think our course that of salvation, then take to ourselves the measure we mete to others, and we will soon know whether it be good or evil. Let all who think they do good by doing evil, do the evil to themselves, and they shall do more good or less evil than to do the evil to others; for evil done to ourselves, if we are good, is overcome by the good of our own natures; therefore less harm is done than to do evil to the evil, which reacts on us and the world at large.

What oceans of human blood have been spilled for the want of this philosophy! What a conqueror would Napoleon have been, with his love, and power of endurance, and commanding forces, if this principle had been established in his heart! The time that he was engaged in his wars would have subdued the earth, and made it a paradise. His nation and this nation have yet to learn this philosophy of overcoming evil with good, else will be verified in them the saying, "They took the sword, and perished by the sword."

Once establish this true philosophy, which is the science of all science in overcoming hurtful force, and

the world is saved from the rule of the sword; and when they are saved from that rule, they will understand another rule, as much more wise and beautiful as this world is more desirable than the endless hell which we have been taught to shun in the future.

CHAPTER X.

"BE NOT OVERCOME OF EVIL, BUT OVERCOME
EVIL WITH GOOD."

ONCE admit the truthfulness of the principle of forgiveness toward offenders, and a non-resistance of evil, always meeting such with good, and we have premises which, if retained in practice, must revolutionize the world. I say non-resistance. It is all resistance; it is the arm of God — Almighty power, and without it there is no power but to destroy. The world is a charnel-house, one of destruction and utter desolation and death, in its attempts to overcome evil with evil. Well did Jesus say, "Be not overcome of evil, but overcome evil with good," knowing that evil would overcome those who tampered with it, and that good alone could overcome it and save. Only admit the premises, and all injurious or retaliatory force must at once give way to mild means of restraint. From the conqueror's cannon-roar to the state's loathsome dungeon, the assassin's knife, or even the harsh denunciation, all must give way. It is one system throughout, false or true in all; and we may go behind all these to the Deity himself, and place his laws with the rest, just, right, and good, to punish us with a future hell, and torment us with fears, if it be so for us to punish those who offend us. The one is equally productive of good or evil as is the other. In fact, the one is the offspring of the other. There is a law of destruction

for good. When we have so far transgressed the laws of God as to become uninfluenced by the divine principles of love, then we are under the law of destruction, — a law which is in us, not a law of God, of love, which always creates and saves, but never destroys, but a law of evil, which always destroys. Though the law be evil, its finale is good, inasmuch as it destroys the evil which is so deep-laid as to be uninfluenced by the good. Nor does this detract from the power of God, or good. It is only a law in reserve, of self-destruction, evil by evil, that good may have no hand in destroying that which is not worth preserving. It should always be borne in mind that evil only overcomes itself by destruction, and that we, as good, can have no hand in this mode of overcoming without lowering ourselves — becoming evil. This we will do for protection or retaliation only as we are wanting in faith in God, or the good. A knowledge of God will give us faith in him. A faith in him is to have his presence and protection. If ancient record can be credited in this matter, men were protected from the fire's heat and the lion's grasp by a supreme or spiritual power; and, in later times, other wonders have been performed through the same power. It is no more a stretch of my imagination to believe that Jesus, through his spiritual power, calmed the troubled waters, and walked on them, than to believe what I now hear reiterated as the doings of spirits; not having personally witnessed either myself. If, in olden time, God was present with those who were obedient to his laws, may he not be so in modern time? With him, then, there is no partial or special law for that or this age. His are universal laws, immutable, unchangeable. We need, then, only to conform to those laws to have his presence and protection, and assistance to perform

what has ever been performed. Said Jesus, "If ye believe, the work I do ye shall do, and a greater work." Though the work was based on belief, the belief being based on the knowledge of the law by which the works were performed, makes the whole really based on knowledge or wisdom, which can rest only with love, harmony, and all other attributes of the Deity. Inspiration can only be received in the ratio that one harmonizes with God or Nature.

I will try to illustrate this matter of belief and ability to do, by a figure. The power is in steam to move whatever weight we wish to, but a belief in that fact is of no avail without a knowledge of how to apply it. In fact, I am doubtful of the ability to believe through another's representation until the fact is seen, unless there be power innate to comprehend, which is the knowledge or wisdom on which to found the belief. We may have a vague sense of the power of steam from another's representation, yet until we see its workings, or have a knowledge within ourselves, an imprint in our minds of the whys and wherefores, we are in doubt, and fear its useful application will not be realized by the world.

This figure has a parallel in fact in regard to God and his power. Mankind have a vague sense of the power of God; but, not having the knowledge of how the power is to be applied, are doubtful of the power, at least of its present application, and consent to yield it to destruction, and content themselves with a future restoration by some miraculous interposition which they cannot comprehend, therefore are ever tormented with doubts and fears.

Man is the agent through which God is to do, as the engine is the agent through which the steam is to work, and the application of the steam to a perfect

engine finds infinitely more than its parallel in the application of love to human beings. Say not that man is so depraved that the cases are not parallel. There yet remains in man the principle to be acted upon which is to completely revolutionize and redeem the race. If there be no such hope, then may we well enlarge the borders of the war in the East, and make the entire world a more active slaughter-house, and sooner finish the work of death there progressing; —stop not until "total depravity" ceases to be, having destroyed itself; for the world is wanted for a more benevolent purpose than to perpetuate total depravity.

But, say the popular religionists, "we want to Christianize the human family, and not send them into the presence of their Creator in their sins." This is it; we want to Christianize the human family, and have them understand they are *now* in his presence, and that they have nothing to fear from him either, but everything to hope for; for he is worthy of their love, as they shall know when they understand him. He is love, wisdom, power; all of which they may be — must be, else destroy themselves. They have only to fear their own perverted passions. It is of the utmost importance that we have a just conception of God and his laws, that what he is we may BE. We assimilate ourselves to the beings we worship, be they those of fancy or otherwise; and as we fancy the relation of God is to us, so is ours to our inferiors, if we have such. If we have an idea that God requires sacrifices, we require them. If he be revengeful or jealous, we justly suppose we may be so too. He being the fountain, how can we the stream rise higher?

Men may be better than the God that others conjure up for them, in whom they cannot believe, and whom

they cannot love or reverence ; but they must assimilate themselves to the being they worship, be it good or bad ; hence the importance of a good God, and a just conception of him.

God is no medley of two opposite principles, good and evil, love and hatred, wisdom and foolishness, power and weakness, freedom and bondage, life and death. And if he be no two opposite or inharmonious principles, he must be all of one or the other. The latter he cannot be, therefore he must be of the former — all good, all wise, all powerful, all freedom, all life. Now admit, which we must, that God is love, and we have in love, which is God, all these good attributes. Love, which we must keep in mind is God, inspires with wisdom, gives us power to perform, makes us free to act, and creates in us new life. In fact, all life is created by or through God or love. And the shortness of human life is because it was not created in the deepest love. No angry, unloving, jealous passion, that does not detract from human life ; hence the necessity of being kind, forgiving, loving, in order that we may live, and hasten the time when there shall be no more death, but that God shall be “all in all.”

“AS YE FORGIVE, SO ARE YE FORGIVEN.”

“FORGIVE us our trespasses” is a prayer of little moment when we have it not in our hearts to “forgive those who trespass against us.” If we cannot forgive, we do not enjoy the luxury of forgiveness, though we utter the prayer as often as we breathe. On the other hand, the forgiveness is as sure to be felt by us for our transgressions, as we are able to feel it towards

others for theirs. As we forgive, so are we forgiven. "The measure we mete is measured to us again." We always have a right to claim the same charity that we extend, and ought to extend the same that we would have bestowed on us; and who, pray tell me, would have inflicted on themselves punishment for their misdeeds? None but the insane; and none but the insane will inflict punishments on their fellow-beings. To kindly restrain and forgive is God-like, or love-like. To chastise is fiend-like — demon-like. No matter how many seeming enemies surround us; no matter how many real ones, who are ready to spill our blood, quarter our bodies, or burn us at the stake, or deprive us of liberty or a reputation that is ever so dear; if we have it in our hearts to forgive them all, we have a treasure that outweighs all else, and that cannot yield, but will save and protect us, or bear our spirits off in triumph.

This is what we may have and enjoy when we forgive; and what may we not expect for our offending brother *whom* we forgive? To truthfully picture the benefits to be derived by the recipient of forgiveness, is the work for a greater than I — of one whose heart is more fully stored with the inestimable riches of love and kindness; but I cannot forbear to say, go to yonder criminal bar or prison, and take the erring brother by the hand, and say to him, we "forgive;" "go and sin no more." I say, let this be the universal practice, and my word for it, as well as your Christian doctrine, crime will very sensibly diminish.

"Be not overcome of evil, but overcome evil with good," is a beautiful saying, the practice of which is said to be impracticable by those who oft repeat the precepts. But how else, pray tell me, is evil to be overcome, except by its opposite? In no other way

but by the destruction of the parties in whom the evil exists, and in this none but the evil can have a hand without engendering evil in themselves. We must let evil kill out evil by its own destructiveness, or else overcome it with good. We will be "overcome with evil," unless we "overcome evil with good," else the philosopher might have said "Do not overcome evil with evil," instead of saying as he did, "*Be not overcome of evil, but overcome evil with good.*"

Is it not time — ay, high time — that Christian people who form a state or nation should have that state or nation conform to Christian precept and practice? Or is the name of Christ only a burlesque? If the name be so, the transgression of the law of love, kindness, and forgiveness, taught by Jesus, has not nor will prove a burlesque to us, or, if so, a sad one, whether committed by nations, states or individuals, — whether under the eye of the clergy with their approval and prayers, or away in the lonely haunts of vice.

Were nations wise, they would set such examples of forbearance towards offenders as they would have their subjects set for those over whom they have power. All is evil that inflicts punishment to overcome evil. Men do wrong because they are unhappy, and ignorant of the right that would make them happy; and the wrong is not righted by making them more unhappy. All are seeking happiness, and but few find it, because they seek it unwisely; and they may not fully enjoy it because of the ignorance that surrounds them.

NAPOLEON.

I HAVE been reading of Napoleon to-day, and can but admire the spirit of wisdom, energy, and tact, which

characterized him throughout his victorious campaigns. I honor his humanity to his soldiers, and the forgiveness to his enemies when he had subjected them to himself; accomplishing much more good by kindness than in fierce contest with arms. His was a noble soul, but, by an unwise direction of his energies, his power was crippled, his proud spirit subdued, and Napoleon the conqueror, so justly honored by the millions, died as a banished felon.

He knew well how to overcome his conquered enemies, and make them his friends; but he did not seem to understand that the same power would have conquered them also. He loved France as his own fame, and became her servant, ready to sacrifice himself, if need be so, for her welfare; and she in turn served him to the utmost of her capacity. His soldiers were won to him by love, bound to him by ties as strong as their own lives, and then were handed swords, and led on to battle to win and bind the world. Doubtless he wished to do the world a good, but he failed to accomplish his great design for the reason that he would do that good with evil. He had not learned that he could not force the people to accept even a good. The force which he used was an evil, that overthrew the good he would do. He did not seem to know that to extend his love to his far-off foes would be only to extend his power there also to overcome them. He wanted the admiration, and may have sought the good, of the world generally, but he seems not to have known that the whole could only be won to him as was France, by love. The great power he swayed, though it came to him by love, and he would use it to accomplish a good, he would do so by evil, therefore, as must all evil, it perished by itself. He had not learned the philosophy, or rather to extend the philosophy, taught

by Jesus, of loving and overcoming the greater as the less enemy by good, and that evil would be sure to overcome the good if they resorted to it, even for the express purpose of accomplishing a good.

His love was not universal enough to embrace the world he would conquer, and his wisdom was alike limited, and his power and endurance also. Who can limit one's power whose love has no limits? And who can extend their power beyond their love? It would be a sad state that there should be wisdom, power and endurance, exceeding love and goodness.

Will it be deemed heresy to say that Napoleon's power would have equalled that of Jesus if his love had been equal? It is even so; and it would have been beyond the power of his foes to have taken his life. It did often seem that his life was saved as by miracle; but it was really a spiritual power of which he was possessed. The sagacity with which he watched his foes, and the sleepless nights and restless days, could only have been endured by one of great spiritual force. He seemed to have a spiritual premonition of the coming of his opposing armies, which saved him from defeat which otherwise seemed inevitable.

What must have been the result of all the energy of this man, his armies and his opposing armies, wisely directed in the right? Had he understood the simple philosophy, that only good can overcome evil, and that everlasting fame could only be won to him by good, and that every evil act would detract its weight from his power and his happiness, he would have been in a condition to have done for the right in a right way what he had done for the right in a wrong way. What must have been the result, I say, had Napoleon the conqueror been Napoleon the true philosopher? His memory would have been as sacred to the wide world

as his ashes are to France. I have heard it estimated that he and *his* armies, during the period of his wars, could have cut channels which would have watered the great desert of Sahara, and made it a perfect garden. I conjecture, and not without much plausibility, that long, long ere this, the habitable world would have been made a garden of Eden, and innocence and purity prevailed, through the means which he might have swayed. How much more pleasant would have been a work of redemption than that of destruction! How much more beautiful than fighting, slaying, and murdering, would have been peace-making, supplying wants and educating! How much more desirable would have been a campaign which conquered by love, and left in its trail life, liberty and happiness for all! How much more blessed would he and his armies have been! How delightful, as they marched back to their native land, instead of repassing the ruins of cities and the graves of the slain, and the utter desolation which war always leaves behind, to have seen the flowers bloom in their path, the trees laden with their fruit, the fields waving with grain, and heard and felt the praises and greetings of loved ones redeemed!

O Napoleon! that thou couldst have heard and heeded the teachings of nature, and the world have had the benefit of thy truthful life! What gladness would have taken the place of sadness!

Does one doubt but Napoleon could have marched over the entire civilized world, and peacefully conquered as he went, had he been founded on the whole truth? He could have done so with less strife than he experienced in a single campaign. With the white flag to denote peace, and his followers armed with implements of husbandry and the useful arts and sciences, he could have conquered, far in advance of his march,

even his most inveterate foes. His army would have been invincible, and Napoleon the conqueror and conquered, might now justly be styled Napoleon the savior and saved.

EDUCATION.

THERE is no subject on which I have written that is of more importance to treat of than education, and none on which I feel more sensibly my inability to do justice; but I will venture a few remarks which seem to me cannot be amiss, though they be very, *very* far from doing the subject justice.

It is through the means of a true education that the human family are to be elevated to their pure position. The whole life, properly, should be a school to educate and elevate. The school education which begins with infancy and ends with the teens, is usually of as limited usefulness to its possessor as it is limited in extent and duration.

It is unwise to elevate a portion only, that they may live by their wits on the ignorance of another portion without physical labor. Such education is only partial, making inharmonious beings, as well as creating discord with each other. The whole man, physical, intellectual and spiritual, must be trained in harmony, else we may ever expect the continuance of the same discord which now prevails. We boast much of our free school system, and the means extant for universal knowledge, yet but few, very few, have the fortune, if fortune it be, to acquire what is considered a liberal education, which, at best, is but a fragmentary affair, or an educating of one part of the man at the expense of another. Many of our best men and

women are spoiled, completely unfitted for usefulness to society, or pleasure to themselves, in endeavoring to give them an education which will enable them to live without physical labor.

It is truthfully said, "The great study of man is man." "Know thyself" is an injunction of the greatest importance, which, when heeded, will enable us to acquire a more perfect education than mankind usually think it the lot of universal man to attain. He who ransacks the world for food for the mind, and knows not his own internal resources, like the Prodigal Son may return home, ragged and starved, though surrounded with the literature of the nineteenth century.

Schools must be self-supporting, else education cannot be perfect or universal, and the uneducated must be taxed for their support. Omitting the daughters, it would require quite a fortune to give a family of sons a collegiate education, and more than any father would wish to produce by his own honest industry, and more than all can produce in the present order of society; therefore some must remain uneducated, and be taxed directly or indirectly to sustain a system of education calculated to perpetuate their ignorance. Of what service would be the three professions if the mass were truly educated? Ignorance, disease, quarrelling and crime, which are but a trio, would no longer pay for perpetuating themselves, as they now do in the three professions. Who can deny the truth of the old saying, that the minister lives on the ignorance, the physician on the disease, and the lawyer and the statesman on the crime and quarrels of the people, and that they, in their present position to society, can have no interest in removing the evils they pretend to be instrumental in obviating? Not that there is no wisdom or goodness in the members of the professions, but that their very

existence, in their professional capacity, depends upon the perpetuation of the evils for which they pretend to have a remedy. The ministry may preach of a judgment to come, the physician may bleed, blister, cup and drug, and the lawyer may frame, change, execute and repeal, his laws; but which teaches obedience to God's natural law of love, freedom, adaptation and forbearance, to forever remove the evils which are entailed on us from former dark ages? The first goes far back into the heathen ages for its dogmas; the second, likewise, as well as the third, relies on the dogmatical authority of the past for its being, rather than the truthful reasoning of the present.

Said a lawyer to me, "I have been educated to the law, and should have no means of gaining a livelihood if your ideal of society were realized." So the people must be kept in a state of ignorance and discord, that he may live in his discordant, half-educated state, by what he would have the people think was peace-making. Said a minister to me (who was also an editor of a temperance paper), on the presentation of an article in defence of the original Washingtonian temperance principle, or moral power, rather than the law to suppress intemperance, "You run the plough too deep; you will root us all out." So my article was rejected, because my striking at the root of intemperance interfered with other faults connected with intemperance. We must not teach *all* truth, because some half-educated or falsely-educated being cannot then earn his bread by preaching to the more ignorant. Long after the physician's experience has taught him that drugging is killing, and his humanity forbids that he should administer the poison, bread pills and the like have taken the place of drugs, for the perpetuation of the employment and the pay. And what is true of the antagonism

of the three professions to the public welfare is also true, to a greater or less extent, of most trades. And it cannot be otherwise until the whole man and the whole race are educated in harmony. The base of society not being on the oneness of the interests of the race must produce discord. I well remember when a boy I thought of getting rich in my pocket by the foreign flour trade, and regarded the abundant grain-crops of Maine as a great misfortune, they cutting off my source of profit. All these evils come of a want of education, or a false one. Men do not desire to live in this antagonism and strife, and if they were educated to a true life they would shun the present as they do the fangs of a viper.

A school may be made self-supporting long before its members arrive at their teens; educating the whole being in harmony; growing up to a perfect man; causing no slavery, even to the parent, but making all a labor of love or attraction. We may gather some idea of what attractive industry would do, by some of our social amusements, which require much physical exertion, yet are sought with great zest, and indulged in, though at the expense of the earnings of unattractive or real slave labor. Who can doubt but all useful labor may be made attractive, when men can be induced to become soldiers and murderers at some eight or ten dollars per month?

The separation of the sexes* in our high schools or elsewhere is a prolific cause of mischief, for which no

* Since writing this I have had the pleasure of reading two articles, from different eminent authors, on "The Unwise Separation of the Sexes" in schools. Were I a teacher, I would not only permit, but request, that my pupils, male and female, should occupy the same seat, and, more than this, change as often as they wish.

remedy can be found but removing the cause. The opposite sexes act upon each other to refine, ennoble, elevate. They were made for each other; and the strongest love is there, to cut off which is to deprave or make more gross. The prevailing theology, if heeded, places us under a system of condemnation that is productive of the greatest mischief. Nature has implanted her laws, and bids us obey and enjoy. But the prevailing education and theology, which are impressed upon us from infancy, say, "No! such is sinful." What better can we expect in the external world than antagonism and strife, when the internal is at war through false instruction, which causes us to strive to exterminate passions which are as deep-laid as life, and as holy as our existence? Would we rise above this, our instruction must be harmonious with nature, overcoming the false theology of total depravity, and make our loves, instincts, passions and reason, the index to our lives. As I have elsewhere said, our loves, guided by our reason, which are ever susceptible to elevation from proper instruction and circumstances, are the highest standard we can avail ourselves of, — to follow which will the most surely elevate us to the highest position it is possible for humanity to attain. If one love evil rather than good, and continue to do so after having been shown the good in the most favorable light possible, let him pursue it, even unto death. The world is better without than with such. Nature is just and merciful in all her dealings; giving life to the good, because such are happy, and death to the evil, because such are unhappy.

When we in our daily habits harmonize with nature our education will be more of an intuitive character, or that of inspiration or self-knowledge, and less dependent on books or some one's else authority. We

will know from our own internal resources. I would by no means abjure any method of obtaining knowledge, but scorn the idea that we can know nothing but that which has been told us, or that we should revere the fables of past ages, contrary to our present attainments in scientific truth. Animals have an intuitive knowledge often surpassing that of man, which we term instinct; and formerly man had that which we termed inspiration — and man may now avail himself of the same means of information. It was not by any arbitrary or special law that he possessed such powers of the mind, but by a harmonic law of nature, which ever was and ever will be in being. It seems to me that all knowledge was first intuitive, though external circumstances are connected to call it forth. The mind is really the laboratory from whence come all the inventions which bless and curse the race. A Fulton's engine and a Morse's telegraph were first formed in the mind, — imperfectly, it may be, but there were the germs of principles which unite continents and bring the remote parts of the same into proximity.

Those living in the transgression of nature's laws become unimpressible to nature's teachings, and are insensible to the plain matter of facts which are laid open plain to their senses, though an obedient pupil of nature receives the same knowledge intuitively. The bloated inebriate or the lank tobacco-consumer are poor subjects on whom to impress truths, through the external senses, which would be intuitive in either in a state of temperance.

The government of our schools, like that of our nation, is on a base of evil, and must be changed ere we realize the high destiny of man. And to make this change we must go back to the theology and to the gods from which proceed this system of forced

government. From the frightening of children with the "boogers" in the dark, and "bears in the woods," to the usual coerced obedience in school, the cat-o'-nine-tails and short provisions of our navy for the disobedient, and the cannon and mortar for our enemies, to the devils in hell for the finally-impenitent sinner, — all are a part and parcel of the same, and proceed from a false conception of God and his attributes. While we teach our children that God is coming by and by, long after we cease to do evil, and when there can be no possibility of reformation, to visit us with judgments and punishments, it can hardly be expected but they too will seek revenge on those who offend them; thus perpetuating a retaliatory system, instead of falling back upon the non-resistant principle, and redeeming us from the evil rule of external physical force.

Train up children with a consistent belief in a spiritual existence, and they will become practical non-resistants. I regard it as impossible to become so without such training and an abiding faith in their oneness with God. If we have no realizing sense of eternal life abiding in us, we would be likely to resist an aggression on our life with life. But with such a faith we could meet with composure whatever beset our truthful path. However much we may claim for the government of our schools, as above that of force, it is nevertheless true that their base is the sword, which, though dormant, may be called into service at a moment's warning. It is thus that the moral principle of government is sacrificed, while the arbitrary and coercive is fostered and nourished, entailing on the rising generation a system which is the more cherished as they enter the avocations of life, which must finally overcome itself in destructive war if not removed by a true system of education.

Even the fearing to offend makes the government of the destructive character. Love and fear are opposites, the former of the redeeming, and the latter of the destructive, kind. The loving of God through fear even of his disapprobation, much more that of a hell, or any other punishment, is an absurdity. So the government of a school which, in the least, partakes of fear partakes of the destructive character, which a truthful education is destined to obviate. Perfect love casteth out all fear, and, as our governments partake of the government of God, which is that of love, it puts away, rather than engenders, fear.

I have a philosophy, the soundness of which those who must may question, that we have nothing to fear from any external foe which does not find a corresponding internal one, or nothing to hope from an external friend who does not find a like within our own bosoms. It is a sad mistake for humanity, that God dwells only in foreign regions, where we can go only after death, or that he has appointed a place of torment in future for the finally disobedient. To my mind nothing can be more elevating than a just conception of Deity, who is everything for us to love, and nothing to fear. The inciting of fear is no part of a true education, but that which education is destined to obviate.

OBJECTIONS ANSWERED.

THERE are many objections or discouragements offered to the principles I advocate, or their present or future practicability, any of which I would answer satisfactorily to any candid, intelligent being, had I the opportunity, or I would abandon my position on

such point. I propose to answer a few of the most frequently iterated objections which now occur to me.

I have no desire for contention, or even to teach a truth to those who do not wish it enough to treat it with candor and respect; but, if I speak, all may hear, or, if I write, all may read; therefore my thoughts must come before those who are so opposed that they may feel even aggrieved that I speak to those who wish to hear. That for which one would jeer me, another would honor; and that which I will receive from the latter, added to my own self-commendations, I trust will bear me up against the reproaches of the former. However, I do not anticipate even disrespect from the intelligent, who are disposed to give what I have to say a careful, candid hearing. From those who are unwise enough to condemn without listening, I must pocket what they offer, doing myself no harm by retaliation, if they offer insult.

Says one to me, "You cannot reform the world," — offering such as a wholesale argument against any thorough reformation. I well know the odds are against me; thousands to one if we take the outward phase of society, but not one to a thousand if we take the unspoken language of universal man. There is a chord which, when touched with truth, vibrates, and is felt by the millions; and, though outward circumstances forbid them to acknowledge the influence, yet it is doing its work, though silently, yet surely and thoroughly; and all, however remotely situated, must sooner or later yield to the influence. If the external or spoken language of society was really the internal, and thousands there *did* exist to oppose, to one to favor, yet I would not be disheartened, but still hope that truth would eventually prevail. Truth is a mighty weapon to wield, and, though it destroys none, it saves

its possessor, while error buries itself, leaving the battle-field freed of its kind.

Jesus likened the kingdom of heaven, which is to break all other kingdoms, to a grain of mustard-seed, or a little leaven. A very insignificant thing of itself, yet containing a principle of life which would grow a large plant, or infuse itself through a large mass. Though my position is construed to imply a claim to the ability to reform the world, yet I make no such pretensions, but claim to understand somewhat of the principles which are to do such a work, and pretend to know that such a work is to be done; that evil is not to be perpetuated, even in this sphere, but is finite; and that the kingdom of heaven, the reign of peace, is to supersede the kingdoms of earth, and the reign of war, fulfilling in reality the prayer of Jesus, "Thy will be done *in earth* as in heaven." It is not persons but principles, acting on each and the mass, which is to do the desired work of reformation. None can do without these principles, and none can have these principles without doing or being.

Man is an epitome of the universe below him; therefore a world within himself, and, when one reforms himself, or is reformed, *a world is reformed*, and the elements are there to do or be something toward reforming THE world. The "beam out of our own eye" first, and we shall see clearly to remove the "mote from our brother's eye." We have, then, a pattern — a likeness — by which to build *a new world*, or reform *the old world*. If our pattern has courts, prisons, swords and gibbets, we may be sure it is after the fashion of the old world of destruction, — not a correct pattern of the new kingdom of heaven. We may be assured that the beam is not out of our own eye, and our sight is not clear to remove the mote from our brother's.

It is no wonder that reformation is a forlorn hope with the majority of the people, since the majority claim the right to rule the whole ; and wherever they find evil, though they be its creator, they think to lessen it by doing another evil, thereby most surely increasing the evil in both parties. Such as have no faith in the good may well cry, " You cannot reform the world ; " for their world, to them, unless they learn an abiding faith in the good, cannot be redeemed, reformed, but must of necessity be destroyed. I only claim the right to reform myself, if reformation it be, or destroy myself, if destruction it be, infringing on the right of no one, but leaving all others free to pursue whichever course they choose ; thus, if my course be evil, to save others the necessity of involving themselves to destroy me ; or, if good, to be an example for them to follow.

An objection offered is, that my " principles are subversive of religion and civilization." I think I have elsewhere shown that they are not so, to the true principles of the Christian religion, or true civilization, but rather promotive of both ; still it may not be amiss to say more on the subject, if I can show more clearly that my position is a truthful one, though it be somewhat of a repetition.

Religion and civilization are very properly coupled together. Though the church and state of our own time and country are claimed to be two distinct institutions, they are each only a part of the same. The military, which no candid man will pretend to say is any part of Christianity, is based on the judiciary ; the judiciary on the political, and the political on the religious, sentiment of the age ; therefore the religion is a military religion, not a Christian religion, however much it may claim of Christianity as its origin. Imagine the Christian religion as thoroughly diffused

throughout the land as the popular religion of the day is, and we will imagine, if we have a just idea of the Christian religion, a land without military, or its judicial, political, or present religious power. Since the political, judicial and military are based on, or proceed from, the religious sentiment, we have only to correct the latter to remove the former. Now my principles, so far from being subversive to the Christian religion, are to actualize and make it a thing of every-day life.

A serious objection to association is that there will be idlers, living on the toil of the industrious, if not driven to labor by their necessities. But, instead of this hypothesis being an objection, it helps to an argument in favor. It is to remedy an evil of this character which now exists. I think it is estimated that much less than half the adult population are now producers to the extent of their consumption. And much less than half are producers of the necessities of life, therefore live on the unrequited toil of others. Quite a proportion, though active and industrious, and would be serviceable members of a well organized society, are not only "cumberers of the ground," but destructive, in a high degree, to the welfare of society at large, that they may live without physical labor. In fact, the whole panorama of civilization aims to that end. The very base of the present organization is, that some may live and consume without producing, which of necessity must compel others to produce that which they do not consume, and not the strong to produce for the weak, but quite as often the reverse. In a true organization of society, founded on the welfare of the whole, the real paupers must stand out in "bold relief," and receive their bread of charity, because they cannot produce, and not deceive the igno-

rant with pernicious dogmas, drugs, laws or inventions, under the guise of elixir of salvation, life, order, and labor-saving. There will be no incentives to such cheats. The ignorant will no longer be slaves to the equally ignorant, though little more cunning. Nor will the real pauper disdain the brow that sweats beneath the summer's sun, or chills before the northern blast, to support him in his pauperism. This system, which makes one back bend under the burthen of another, is of the present, not of the coming order. It is an evil we propose to remedy, not one the right has created, or will create.

Labor is no evil, which we have to shun, but its want and excess. It is its inequality, isolation, repugnance and slavery, that we have to overcome. Redeem labor from these, and give it its just reward, and men will be happy, and proud to be found in the ranks, performing their part rather than shunning it. Labor can be redeemed and made attractive; so much so, that men will take pleasure, rather than endure pain, in its performance.

Give a score or two of men each a sword or musket, a little yellow tape, a feather and knapsack, and a little music, and they will play soldier (murderer), and travel all day beneath a sultry sun, and amid clouds of dust, expending their hard-earned dollars, really performing labor as exhausting as bog-ditching, though not regarded in any sense as labor, but as a pleasant pastime. And why? Because it is made attractive by numbers engaged in it, change of occupation, location, music, &c.

"A levelling system," says the man who depends upon his dollars, and the slavery he is enabled to exact for the position he occupies. But his is the levelling system, which forbids *any* to rise. The really

good cannot, in his estimation ; for such cannot hoard their wealth, and the evil of course cannot. When money is divested of its power, men will all be raised, and they will occupy their true position or rank, according to their true moral and intellectual worth, and not, as now, oftentimes maintain a rank which they are unworthy of, or which is unworthy of them. And then all will be stimulated to a true high moral position, rather than low grovelling desire for moneyed wealth and power. Nor will envy and jealousy attach itself to the less favored ; for those more wise will have charity, and forgive imperfections, and ever strive to raise the fallen, thereby also raising themselves, instead of doing, as is now done, crush the fallen, that they may themselves rise above them.

I have often heard it argued that to take from society its stimulus for money-making, and the desire for rank which money gives, the arts and sciences would be neglected, and we should become imbecile, or fall back into the savage state. Some have become so blinded and covetous in the pursuit of gold, that they really think there is no stronger incentive to action, no higher love, than their "almighty dollar." But, if they will watch the movements through the nineteenth century, they will find their dollars, as mighty as they are, in the shade. Love of the right is a much more powerful incentive to action than gold, and, though men risk and give their life for gold, they much more cheerfully and willingly give it for the right. Friendship will obtain sacrifices that gold cannot buy. What gold can buy such sacrifices as a mother will make for a darling child, or a sister for a brother, a daughter for a mother or father, or a son, brother or father, for either ? With these, there exist natural family ties and loves. So with the whole human fam-

ily, or each race, is a similar tie, which may be strengthened to an equal tenacity of any family tie. Give me the regard and stimulus which love only gives, and let others, if they will, hoard their gold to purchase theirs.

That the arts and sciences would be neglected in such a state of society as I anticipate, is not true, except those of a degrading and destructive character. The art of war, and the science of swindling, would no longer be reckoned with the useful arts and sciences. But all such as would bless the race would flourish as man now hardly dreams of.

That men will fall back into a more barbarous or savage state without the money system, is a false hypothesis. They only need to have their eyes opened to find themselves now in a more than half-barbarous state when compared with true humanity. The savage might well blush at the barbarity of the so-called civilized, enlightened, or even Christian nations of earth. America's bloodhounds of the nineteenth might well be put to shame by the red man of the eighteenth century. Men will advance in arts and sciences, in spite of the money system, and retain their barbarism only to sustain it. The destructiveness and barbarism of nations are really continued to sustain the power in money and the sword. England and France, in their ignorance and savage brutality, wade through rivers of human blood, filling the moral horizon with blackness and despair, under the pretence of enlightening the world. Our own nation has but just retired from a war black with infamy to the impartial looker-on, which was prosecuted to extend her barbarous power of slavery.

The insecurity against crime is an objection offered, by the doubters, against the abolishing of the present

destructive governments. They seem to think that, if the restraint of evil-repaying laws was withdrawn, the world would be flooded with crime of every character and hue. Even evil-repaying laws are not to be wrested from their makers and executors by evil, but by educating them to true laws — making them a law unto themselves — raising them above, thereby overcoming, the law of resistance or destruction, by non-resistance and salvation. For those who really feel, as I once heard a professed Christian say, that, if he believed there was no hell, he should be a perfect demon, plundering, robbing, and murdering, it may be well that there be a fear of hell, and hell-made laws, to restrain them. But I then had more faith in the man's humanity than he manifested by his speech, and have more in the world at large than to suppose that they will repay more evil for good than for evil. But if the restraint — if restraint it be — could be withdrawn suddenly, and crime should increase for the moment on its withdrawal, it would only affect the evil by destroying themselves, if those professing to be good, are really so, and take no part, or exercise no evil power over them. It is only as we have more faith in the evil than the good, that we resort to the evil, and that the evil has power over us which destroys. Robbed and murdered is the first thought that comes to the fearful mind at the mention of the banishing of the legalized monster who does the wholesale robbing and murdering. But such need not be apprehended. Men will no longer thief or rob for bread, for bread will be so abundant, and justly distributed, that there will be no necessity to fear its want. Money men will not pilfer, because money will have lost its power. And with the decline of the money power goes the incentive to all crime of the character

of robbing and thieving; also goes almost an endless amount of labor which is expended on bars, bolts, and locks, to protect the so-called precious, but in its present use really pernicious, metal.

The short-sighted object to freedom in the love relations, lest the world be overrun with vagrant and pauper children. This, like all other of these evils, now is in being in the present state of society. They would not be feared if they did not already exist; and if they already exist, they do not come of love in freedom, but from the opposite, — love in bondage. It is true the population would be increased in one direction, though decreased in another. Those wishing to bear children would not suffer the denial; and those wishing not to, or wishing to bear less, would be suffered to have their wishes respected. Thus, on the whole, there would be less births, but of a more pure character, therefore more healthy and intelligent. Give women their true pecuniary rights, and they can support the children they wish to bear as well as the fathers support them; and give them freedom, and they would not be forced to bear contrary to their wishes. One class would be relieved of the excess, and another be blessed with that which they really desired. That woman would forsake her offspring under such circumstances is too absurd to require an argument to refute, and the man who sincerely offers such a plea for woman's bondage may well be watched with suspicion by all true women. It would be placing mankind below dogs, cats, rats, and mice. One offered the libidinous propensities of man as an objection to freedom of love, and, to raise another objection, said if the sexes were permitted free intercourse, it would overcome the love or desire that existed for the opposite sex. These two arguments chime with each other

about as well as most arguments which are raised against the principles I advocate, — error *vs.* error, — and the one hangs the other. The libidinous is the creature, of which bondage, isolation, and exclusiveness is the creator. Both now exist in the present order, and are to be overcome by love and freedom. No proper desire which exists for the opposite sex will be eradicated, or any improper one nourished, but the natural will take the place of the *unnatural*.

Says one to me, “The most of your ideas are very good, and I prize them much; but your free-love doctrines would spoil all the rest.”

It is thus that many honest, well-meaning people think, who have not given the subject a thorough and careful examination; and so have people thought of most or all other reforms on their first presentation to the public mind. But, on a more thorough investigation, the careful observer will understand that freedom and love are the base and chief corner-stones of the temple of righteousness, which the people, in their blindness, are seeking in “a city out of sight.” With their eyes blinded by the traditions and superstitions of the past dark ages, they are groping about in the dark, seeking a Saviour, whom they are denying within themselves almost momentarily. What is freedom but to be freed from external laws, — exempt even from the restraint of fear? And what is love to us but to live true to our own internal desires, without the restraint of any external bond? Freedom which would place us under any other rule than that of love, and love which cannot let us be free to live true to our own internal desires, are neither absolute love nor freedom. Freedom and love are compatible with each other, and either is inconsistent of itself. Freedom cannot exist without love, nor love without freedom.

Hence the abortive efforts of nations for freedom, also of the church for a rule of love. The two principles united, and we have a redeemed world at once, and the kingdom of heaven, sought after for a future sphere, a reality of the present life. I cannot be too zealous in advocating this, though the most repugnant of all my doctrines. People only reject it because they look at it from a false position, and through a false education.

When there is no longer a law of evil, from whence can come a marriage bond, or how could such a bond be enforced? "Thy will be done on earth as it is in heaven" is the prayer, desire, or life-aim, of every Christian man or woman, which, when fulfilled, must disannul every external law or evil force, leaving only that of love to bind. Said Jesus (Matt. xxii. 30), "For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." This resurrection referred to was of this life, and not of the dead, as most imagine. The following verses make this plain. Says he, "But as touching the resurrection of the dead," plainly referring to another resurrection besides the one of which he was previously speaking.

In extenuation of the external marriage bond, as well as in extenuation of the gallows, prison, and war, the corruption of mankind is argued. But all these are a part of the same one system which destroys, never saves. Such is the blindness of corruption, and such will the blind and corrupt have to destroy. But only the blind can be the instigators, abettors, and enforcers, of such laws. The pure and enlightened will not ask them, will not sanction them, will not submit to them, though their present temporal lives be the forfeiture of the disobedience.

One tells me that "women will not consent to freedom." But the man, if he is sincere in giving such an objection, does not know woman as well as I do. It is the same story that is told of the slaves of the Carolinas, — "They do not want to be freed;" yet all the while more stringent laws for their security as slaves are being enacted. That ignorant women, or slaves, to some extent do wish to retain their present condition, I will not deny; but that a well-educated woman, or slave, or man, would wish to retain the present relation of man and wife, or master and slave, is not true. However, I pray that all who do may be permitted to do so. They shall have my best wishes for their prosperity and happiness.

But because the few or many do not understand that there is here in this sphere a higher, a holier, and more beautiful state for humanity, shall, therefore, all be bound to their developments? Is there not in America a spirit of freedom and tolerance, which will allow a portion to separate from the mass, and live a law unto themselves, as their own individual consciences shall dictate their own ideal of truth? If there be not such a spirit, then hush the cry of freedom, stay the tide of progression, and let us quietly march back to despotism and religious intolerance; let us bow our necks under the yoke, to throw off which our fathers spilled their blood like water. There is no stand-still point, or quiet for the race, short of annihilation on the backward track, or individual, religious, political, and social freedom, and universal redemption, on the forward. The one or the other is our destiny.

Whatever might be the present consequence of individual social freedom, it is the only foundation on which

to build an order of society that shall be universally acceptable and beneficial, and permanently peaceful.

A semi-progressive and semi-conservative, but withal a very candid, man, tells me he sees plainly the ultimate of my views, and that they are very beautiful, — every way worthy of an enlightened people; but, to arrive there, I would be involved in a greater calamity than now exists. By throwing off the restraint of evil laws, which I would do, he thinks the good would be overcome by the evil, leaving the world desolate indeed. He thinks the good should make other provision than their goodness to protect them while the evil are being educated, or reformed. I think I have elsewhere shown to the candid reasoner that the law of evil for evil increases the evil; therefore, if we could strike it out of existence instantaneously, we have less to fear than in continuing it; but I do not propose any such thing, nor can such be done. I ask those professing to be good to leave the law of evil with the evil for their destruction, while they, as good, honor the law of good for their own salvation and elevation. Those alone who are evil and blind will wish to do otherwise. Our state governments are very gradually learning something of the philosophy here presented. They have ceased to hang for murder, when they can do better with the offender. Once they thought they must hang publicly, for the MORAL influence on society; but, latterly, they have learned that the influence was very immoral indeed; and, if they do it at all, they do it privately. The public, in their ignorance, so much needed the demoralization of the public example of eye for eye, life for life, that the poor sinned against and sinning was denied the boon of dying quietly and alone by his own hand. But thanks to the law of progression that they have

learned thus much of their folly. They have yet to learn that to do an unkindness, though in their collective capacity, is to do the same to themselves. As said Jesus, the measure they mete is measured to them again. A murder, though a lawful one, is still a murder, the perpetration and the consequence of which is equally divided among themselves.

As it seems to me that I have answered satisfactorily these few objections which occur to me, I could answer every objection which could be mentioned against my ideal society; but that I can in a moment make every one understand or appreciate them as I do, I will not say; for, as said Jesus, their eyes are blinded that they cannot see. But if they will follow true to the light within them, rather than after the traditions of others, they will speedily be able to understand these truths, which will redeem and restore the world to happiness.

Argument can be met with argument, mutually benefiting each other, if the desire be for truth; but it is not by argument that error seeks to sustain itself, but by suppressing such, and imposing on the progressive the authority of the past, and the laws, dungeons, and ecclesiastical curses of the present and future; though the conservatives are glad to reason as long as reasoning answers their purpose, and then, to accomplish the balance, they suppress it altogether. I remember, when a boy, of arguing with a conservative until he had exhausted, to sustain his false position, every argument his ingenuity could invent, who then plead the treachery of human reason in extenuation of his point.

Drowning men catch at straws, which they take along with them, though affording no relief; so do conservative men grasp at nothing, and expose their

own ignorance, without avail. As objections to progression I have quite frequently been offered such as these: "Who made you wiser than all the rest of the world?" "Why have not these things been found out before?" "If you are right, everybody else is wrong." "You set yourself up above the experience of the past." Innumerable such objections are offered, which have hardly the weight of the breath that utters them; yet they are objections to the objectors, which they will have rather than the weightiest arguments to the conclusions of a progressive character.

It is not I, but they, who pretend to so much wisdom, even surpassing that of God. I claim the simplest, purest laws of love, which are written in every creature that lives, as the star to guide us; would even go to the little children and animals, and there learn wisdom; would not spurn the self-evident truths of God or Nature, and pretend to the far-fetched and dear-bought; and I ask none to accept even one thought that escapes my lips that does not commend itself to their own good understanding.

Of the right and the wrong of the world: Are not the wars, in which pretending Christian nations are engaged, wrong? Are not all monarchical governments wrong? Is not slavery wrong? Are not intemperance, pestilence, ignorance, poverty, and servitude in its various forms, wrong? Who can put a finger on the first institution, even in the American States, and truthfully say, "It is right; from beginning to end, it is right"? Then why chide with unkindness because I take a position contrary to them all? Is wrong too sacred for my pen? or did the right ever suffer by a kind and careful exposition of her being? Has the right anything to fear even from the wanderings of my pen from the truth? Nothing. The right has abso-

lutely nothing to fear from any source, much less from the pen of an isolated individual. It is the wrong that fears such, though upheld by time-honored authority, and the countless forces of the present; though it has more to fear from its own internal corruption than from any external foe.

In conclusion, here I challenge the world to meet me, in kindly, candid discussion, on the subjects involved in this book.

CHAPTER XI.

CORRESPONDENCE.

LETTER TO LILY.

AUGUSTA JAIL, Sept., 1854.

DEAR LILY: Forgiveness seems almost an impossibility to ———, and its want is a canker-worm that eats greedily at the life. How I pity! but it is of no account to do so, for the evil passion must destroy itself, unless it can be overcome with good. Bear this in mind, Lily, and for a moment do not harbor the least bitterness towards any one, but rather adopt the true philosophy, "they can't help it," and of course there cannot be hardness retained towards them. In fact, no one can do you a wrong if you are right. All evils to do us harm must find a somewhat corresponding evil in us, else they only react on the evil-doer, leaving us unscathed. Do you understand me? If not now, you will by and by. It is a principle of great importance, and we shall be able to teach it practically one of these days. It amounts to just this: we are to be really good, and that goodness will save us in all circumstances. May I explain further? If one endeavors to do you harm, and you are so elevated that you feel *no* evil or retaliatory spirit, the harm intended cannot reach you. This will be true to any greater or less extent. It is an universal law that evil can only affect a like evil, while good saves

itself, and begets a like good. Evil must always be left to itself to destroy itself, while good only must be used to do good.

Say you that a falsehood may be put in circulation, detrimental to your reputation, and though you feel no retaliatory action or spirit, yet you will be harmed by the calumny? Not so; for when you have so far progressed that you feel no retaliatory spirit towards those who would injure you, you do not value public opinion so highly as to feel the sting of its reprobation, having the approbation of your own conscience. And do you say, in answer, that you are deprived of their sympathy and society? I answer, not so; if their sympathy and society are worthy of you, you will still retain it; and, if unworthy, you suffer no loss. Ere you become too good for this sphere of sympathy, you are joined to a higher one; you are absolved from this body of death and dissolution, and become, so to speak, a member with Christ of the incorruptible.

This may not appear so clear to you as it does to me, but its brightness and beauty will come to you by and by. Search diligently for it in the principles I have taught you, or in so many of them as seem to you good and true.

All life is in love, and love is not where there is any hatred or jealousy; therefore these are death. A longer and a happier life is before you than you have anticipated, but it only comes in love—universal love. We are not to take an unlovely thing to our bosoms in its unlovely state, but change it, shine into it, fill it with light, life and loveliness, that it may come unto us in our own purity and goodness. If the object be so unlovely, black or dark, that it cannot “comprehend” the light, then of course we can make no favor-

able impression, and should leave it to its own blind destructive element, being sure that we retain none of its like principle in us for our destruction. Here lies the great error in the world, holding in reserve evil to kill out what evil we cannot overcome with good. We forget that we are not good when we wish to meddle with evil at all, and that the destructive element is in all sufficiency in *all* evil to overcome itself by destroying itself when it cannot be reached with good.

It is certainly very unpleasant for a humane man to punish ever so humanely one who has erred or transgressed, and it cannot be done without making the one who inflicts the punishment a transgressor of the laws of his own life.

There is no way possible that we can meddle with evil, except to overcome it with good, without partaking of it. Every evil that we overcome with good strengthens the good in us; so also every evil that we meet with evil weakens the good.

Truly, my dear, as ever,

Yours for progression,

JAMES.

The phenomena which I mentioned, and which you refer to, I cannot well explain to you now, but it bade me be quiet in my prison home, and taught me I was not to rely despairingly on others for my freedom, but that its elements were within myself, and when the right time came, though it was not in the hearts of the people to let me go, and their bars and bolts interposed, yet I could be freed.

ANOTHER LETTER TO LILY.

AUGUSTA JAIL, 1854.

DEAR LILY: It is Saturday evening, and I am still in my prison home, as contented as ever, though I am making an effort to get out by pardon. The folks at Gardiner are circulating a petition for signatures, asking my freedom of the Governor and Council. They do not succeed much; they are rather faint-hearted, and I do not wonder they are so, for the petition began with a falsehood, by making a plea of insanity the ground for asking favor. How important that what we ask for is right, and that we ask truthfully! One noble soul, with a truthful position, would do more than a legion of such. However, all will be right if I do no wrong myself.

One man wished to extract a promise from me for my future conduct to be squared by the crooks of the public mind, in consideration of assistance that would be rendered me by another, if I complied in promising. I answered him, I would lay myself under no obligation to falsify my life for a reprieve from the prison or gallows; — the rope around my neck and the trap ready to fall would not make me retract one truth that I had uttered in speech or act. He then tendered, in my behalf, a complete falsehood — to lie for me to the other, telling him that I had acquiesced. I replied, my cause did not want his lie; itself was a truth, and it had no need of a falsehood to help it, and I would not accept it, or thank him to give the semblance of an untruth in my behalf; still he persisted in promising even to force on me his services.

What fools, to suppose I want or need their lies to assist me to speak the truth! Another said to me,

if I would let those "whorish women" alone, I could get a pardon well enough. I was disgusted with their own prostitution and blindness, and thought to myself I would rather live here always in solitude than to live in their greatest freedom, splendor and prostitution. I am happier by far than the average—so I guess; but this is no consolation to me that my happiness will compare favorably with their misery or happiness.

I have written a petition to the Governor and Council, and have another with a few names that were tendered me, among which are the jailer, high sheriff, a juryman or two, and two or three members of the bar, which I shall send to the executive when they assemble; and if they let me go, well; and if not, just as well; for I am making it a tolerable home, I assure you. My sweet little girl comes about as often as ever, and I am some days thronged with company.

Clara gave me three little paper figures for the three children here in the house; two little girls and one boy. And when I gave them the presents, they jumped at me with delight; first one and then the other kissed me with all the fond affection they could a father. I assure you there is life, even in a prison, with all the perversions entailed and imposed on humanity. What must there be when we all feel the pure influence of unalloyed love, which these little children do or would do without the falses that surround them! My little angel seems to enjoy my company as much as I do hers. When she comes to my room, she always comes directly to my lap and arms, and suffers herself to be fondled and kissed, often returning, though I am so hideous as to often frighten the mothers. There is an instinct, a spiritual influence, such as you and myself enjoy in each other's company,

that makes our society, even in silence, sweet to each other.

When I speak of your sitting beside me, how I long for you to do so, and enjoy that sweet communion in silence, or talk of the time when all will enjoy the blessings of social harmony! I am thinking of your going away soon with your dearest loved one, and it is not pleasant to me to think of thus always being separated. It seems a great transgression of affinities or true laws, if there is a similar attachment with you for me that I have for you. It seems a great shame there is no home for humanity, in freedom, in New England, the boasted land of the free. What a grave for humanity is this isolated, selfish, sensual love,—love of dollars greater than the love of the soul! This feeling of *mine* with which is grasped everything, even human beings, and holding nothing but losing everything, even our own lives.

We must seek to enlarge our circle of love, but bind nothing, hold nothing, claim nothing, yet enjoy all. We must not cut ourselves off from any love, for all life is there. Receive all that comes to you in love, and go to all that is good and lovely, but not waste your life on those who do not want it. Let them hunger and thirst, and then they will come to you and be filled; but never cast your pearls where they are trampled on. Do I tire you with my importuning for you to enlarge your circle of love? Forgive me, and honestly tell me, and I will cease to annoy you.

To-night I was to go into a cell to lodge with a prisoner, a good fellow, who wished my company. He is the same whom they let come into my room a day or two when he was sick; but this evening three prisoners are added to our number, and he is changed into another cell, where there is no chance for me; so the

poor fellow is to be disappointed, but to-morrow, Sunday, I hope they will allow him to occupy my room with me. We prisoners now number twenty-five. Several, however, are sentenced to the state-prison, and await their transit thither. Four are here, convicted of selling liquor and ale, three for drunkenness, — six have been here for the latter since I came myself, — and one other for lewdness, and the remainder for different crimes, such as rape, adultery, theft, robbery assault, &c. Six of us are “outsiders,” sort of honorary members, who stay here quietly without locks or bolts, to gratify the county and her officers, while the hard-workers pay our board and attendance here, and pay these lords who administer the laws, fat salaries, and perhaps support some of our families at home; and what is all this for? The supremacy of the law, the protection of the people, the reformation of the vile, the support of a herd of non-producers, or to avenge some in either or all of these classes. A commingling, I opine, which will be unriddled one of these days to the satisfaction of all, and be looked back upon with astonishment.

I think I told you, before, I had a comfortable room, kind keepers, &c., that made my lot very tolerable indeed; but there are some offsets, I assure you, though I think I shall get through with them all, and come out bright at last, with a little scouring. Still there is some danger of my being blackened with tobacco-smoke, which issues forth in huge volumes from the mouths of those who would feign bear the name of Christians, while they would unfit their bodies for a dog’s “ghost to dwell in,” yet would quote to me, “keep the body a fit temple for the *Holy* Ghost to dwell in.”

It is not so pleasant for me, you are aware, to room

and lodge with those who pollute themselves with meats, tobacco, and whiskey, and do not cleanse their bodies from one year's end to another; but such happens to be my lot just now, for the Maine law Christian folks, though in the nineteenth century of the gospel, have not yet learned to keep Moses' law in regard to swine-eating, nor John's in regard to daily baptism, much less Jesus' laws of love and forgiveness; but never mind, they will come to it by and by, or, what will be the same thing to the world, their own destruction.

I believe the keepers are not required by law to feed the prisoners on anything but bread and water; but they get good enough, with their knowledge of the goods. They have hashed meat or fish and potatoes every morning; beef soup or beans at noon, and bread at night, with tea at two meals; occasionally a change, such as rice, mush, or peas. I get such living as I have been accustomed to — coarse bread and fruit principally. I have filled my sheet, and must bid you good-night.

JAMES.

THIRD LETTER TO LILY.

AUGUSTA JAIL.

DEAR LILY: I take my pen to perform the pleasing work of communicating with you, — the last opportunity I shall have by your present name, or under your present auspices of freedom. You tell me, the day after to-morrow you are to be married, “legally married,” to a man you love. What an idea to me is this “legally married,” legally loved, legally living, legally thinking, speaking, and acting! It sounds to me like legal slavery, legal suicide, legal murder, legal death. The whole system of legality is based on death. It knows naught but death, while

all life is of God, which to the legal authorities is illegal.

O, Lily, that I could bid you God-speed in your new relations! I wish, sincerely wish, that all you anticipate, and more than your heart can ask, were yours. But I cannot hope that you will enjoy this great blessing, which your good heart desires and seeks, in the transgression of any of the attributes of the Deity. I pray with all my heart to the Father of our spirits that your eyes may be opened to all truth; that you may be one with him in his life, which is eternal; his love, which is universal; his wisdom, which is above all folly; his harmony, which is as the movement of the heavenly bodies; his liberty or freedom, which is as that of thought; his attraction, which is as that which holds the satellites of the sun in their respective orbits; his forgiveness, which knows no judgment; and his charity, which knows no condemnation. This is my earnest, my sincerest, my deepest heart-felt desire, except that this great blessing of your being one with God may extend to all other creatures. And it must extend to all, for God is finally to be "all in all."

The love your good heart asks for is as righteously yours as the heart that beats within your body; but that you should ask it exclusively, is to ask that no other heart but yours should beat. To ask it to be bound to you, is to ask it to become your slave. To give yourself in bondage, is to become the slave of another. Neither of which does God permit with the highest good, because it is a transgression of his law of freedom. In freedom alone can we enjoy the sweetest blessings ever tasted by mortal beings, which will lead, even while tarrying here, from the mortal to immortality.

Should others love him whom you love, and he them, how cruel that you should interpose with legal claim to exclusiveness! You can do so only as the highest and holiest love ceases, and that which is unenlightened and low takes its place. You enjoy happiness now in your love in freedom. You anticipate much more; and more than your present conceptions are capable of even wishing for, may be yours; but you must not think to enjoy it, only as you enjoy that which you now do, in freedom, lest even your present anticipations should not be realized. You can hardly conjecture how few of all who wed realize their fond hopes. The poet says, "Mistaken souls, to dream of heaven." Heaven does not live in bondage, or in the soul that binds, nor is heaven exclusive.

Should it ever cross your mind that your loved one desires the company of another, do not seek to check that desire, but rather anticipate it, and send him away with a merry, loving smile, and go about your business; not with a sad, jealous, lonely heart, as though your all had gone, but with a light heart, feeling that he has gone only to bring greater riches; and be assured that as your faith is, so will it be unto you. One who loves with such ennobling love has more power to keep the good than all the legal bonds the world ever dreamed of.

Now, my dear girl, whatever has been or may be your course, I would not condemn you. I can do no such thing. You have done the best you could under the circumstances. It is at great cost, in these days, as well as in former times, that one lives a truth, a whole truth; though a great gain if able to meet the loss without bankruptcy. It is a great loss to be forsaken by the many, but a great gain, on the whole, if

the many be false, and forsake us for the truth we embrace.

I say I would not condemn you. But I would teach you, if possible, the principles of reliance on eternal truths, that you may know of eternal life abiding in you. These are eternal truths, though they be spoken by him whom you address as your "Dear James." And O, how gladly, how joyfully, how quickly, would I speak them to your heart, were it in my power! Could I have her whom I call my Lily, and her loved one, one with me, and we all one with God, how happy would I be this night as I lay me down on my prison cot to sleep! Lily, it is much to say, "one with God;" but may I not say what I feel? And can you not have charity, rather than contempt, for assuming so much, and forgiveness too, and love also? Your good heart does not forbid me these; you know me too well. And to these may you not add the other virtues, and extend them all to me? And that which you bestow on me may you not be able to take to yourself, and what you take to yourself may you not bestow on all others who can receive? There are no blessings too good for *any* who can receive them. There is no darkness but we may shine into, though that darkness comprehends us not. The good we *would* do, does not exhaust us, unless we would do it with evil, in which case it will at best prove an evil to *us*.

You "hope" I have been freed from my prison; and do you not understand you are about to join the same power which keeps me here, — that power of darkness, legality? I know my Lily would not, even for her own liberty, betray me here. But here I am, and she is about to join the persecutors, though she does not understand she is doing so, unless I can make her

understand it by this letter. If I can, how glad I shall be, that she may flee it ere it be too late!

The sin of this power of darkness, legality, which she is about to join hands with, is great, and, once under its influence, it is not easily forsaken. To be in bondage to a nation's sins is a fearful state.

I still occupy my prison home, though in freedom. "Whom God has made free is free indeed;" and I can hardly be one with God without enjoying his attribute of freedom. The spirit which is free does not feel the tyrant's fetters. As I told you, when I wrote you before, there must be a somewhat corresponding evil in us for an evil to harm us. Others may condemn, judge, punish, imprison, hang or crucify; still the life which is one with God is the same. It is that which cannot be destroyed or taken, unless given freely. The present material life is but a trifle to give for a truth, when we have the abundance of God's, and feel the principle of eternal life abiding in us. Others may feel that they punish, but all things work together for good to such, and they know it, and feel it, and are above any real harm.

I said this was probably the last time I should write you under your present auspices of freedom. Yes, Lily, when I write you again, if ever (which I hope to), you are to be another's; and as another's I must address you, and with his consent and wish. If he approve with you of such sentiments as I write, then it will please me to give them. If not, I will not in the least intrude; therefore, after this, I shall await an answer from you both to this letter ere I write another. You are to swear fidelity to him, to love him alone, and do not let me intrude between you. But, Lily, learn him to love all that is good, and enjoy that love with him, that he may allow you, also, to love all

the good. After you have made the bonds you are about to, if possible let them be felt only as an idle form, while you live in obedience to true laws, and cultivate the true spirit of love, which will make you two as one, and break the bonds of death that you are legally about to impose on yourself and loved one.

For truth, as ever,

JAMES.

LETTER TO BROTHER O.

AUGUSTA JAIL, Sept. 8, 1854.

DEAR BROTHER O.: I have received yours of a late date, and thank you. As you understand from my last letter, I am quite well reconciled to my "prison home," if prison it must be called. It is pretty hard to make prisoners of the free; so I think they find it here. I would be permitted to go at large at any time, but for the complaint of a very few of the evil-minded. Now I have to run away, take my walks early in the morning (the best time), before the good people are up, or in the evening, under the cover of the dark. You know it is no easy matter for me to do things in the dark, especially that which I deem good, for I like to be trumpeted too well; so I walk in the morning. My situation here is very tolerable indeed. I have a large room, aired by two windows, facing south and west, and overlooking very beautiful scenery in nature's garden; and, but for the contrast, or the opposite side of the picture, the eye might feast itself with exquisite delight. You are aware that this is the capital of Maine, and at a glance see many things to make the heart ache; but do you see all as I see it here? Doubtful. Within the range of my vision is the State-House, where the celebrated "Maine Liquor

Law" was enacted; it is said with the most astonishing good results; yet, in this jail, since I have been here (less than two weeks), two have been entered for drunkenness, and two were here when I came, making four at one time. None of these rumsellers, but all victims of the ruinous traffic. The prisoners in their cells, I am told, are not exempt from the pernicious influence, and so I should think from the disturbances they often have there.* These circumstances, and the reeling gait and butcher-like faces of the occasional passers-by, do not speak volumes in favor of the "celebrated law," but as much to me as does any other human law whose base is to destroy to save. The law itself cannot be enforced against this degrading practice without first degrading men to enforce it. The soldiery must be nursed with rum and gunpowder to make them the best fighting soldiers. Say not that we have a civil power to enforce laws, for they are only a stand between the people and the military power, the latter of which is the "backer" of the former, and the civil become military when they choose or think they need. Where are those who would think to enforce the "Maine Law," or many other laws, if they did not feel they could reach behind them and take the sword and slay to open a forward path? This is a mighty power, especially when backed by public opinion, and more so when backed by the church, and more so still when they think they have authority from on high. Yes, it is a mighty power, but only mighty to destroy; and here, as in all other evil, it is limited to itself—its own destruction. Its mission is to destroy itself by destroying all connected

* Liquors are passed in at the windows, from the outside, by means of long poles.

with it, or all that retain that connection. Do they think it salvation? Fatal error, but only fatal to the evil! One Christ shall do more to save than a legion such saviors or destroyers. When he comes, it will not be with a drawn sword, or a sheathed one, unless it be to show those who meet him with a sword that he may have no occasion to defend himself with it. Does he come with a "mighty power," it is only to save. The destroyer and the destroyed are the same; so of the savior and the saved, they are alike one.

But I did not take my pen to give you a dissertation on philosophy, but rather to tell you what is to be seen within the scope of my physical vision. I have told you of the capital where the wisdom of destruction concentrates to devise means and make laws to carry out its plans of destroying. Things must be done "according to law." 'T is "unconstitutional" to kill, except by platoons; unless we have platoons to do the work of killing. A rascal may not kill a rascal single-handed. The work is too sacred for such hands; so, to help the matter, *all* help kill. 'T is right, just right; 't is scientific. Why should not destruction be brought to a science, as well as preservation? There are but two laws to govern all matter; one, the law of God, or love, attraction, salvation, — and the other, the opposite law, which men handle with remarkable alacrity. But, thanks to the Author of all good, one law is finite and the other is infinite. One ends *itself* by its own blindness and imperfections, while the other reigns supreme time without end.

Here, within a stone's throw of my prison window, is the court-house — "temple of justice," as the county attorney was pleased to call it in his plea before the judge for my conviction. Eastward, less than half a mile distant, is the state's arsenal, with its score or

more thousand standard of arms, ready to do their work of destruction if occasion calls; and within a musket-shot of that is the insane hospital, telling too plainly of the progress of the destroyer, even without the aid of musketry. Do the folks ever think that this hospital has a foundation in the war system, even without ever drawing a sword! The necessity of military power is an indication of insanity, is a mark of disease and death by violence.

The state-house, court-house, jail, arsenal, hospital and alms-house, are all but parts of the same system of spoliation, a remedy for all of which is in Christianity — obedience to the laws of God. Love, which is all life, is a remedy for all this death. There is no other remedy; and a patching up this old system of wrong with wrong is but hastening the final fatal time, or increasing the ill fates of those who meddle. The fatal time is now, as it is seen by this hospital, alms-house, deformity and death; but a more fatal time may come to many.

As ever, yours,

JAMES A. CLAY.

LETTER FROM BROTHER O.

MODERN TIMES, Sept. 16, 1854.

DEAR FRIEND: Your last letter, on the subject of government and military power, was about the most original and pointed of anything I have seen on the subject; but still I am not satisfied about the matter. It is a subject I have been somewhat in doubt about, for some time. I am well satisfied that no government of force is going to reform the world, or make any one what they should be, any more than pulling a tooth is going to remove the cause of the pain, or

restore the system to that healthy state it would have been in, had the laws of life never been violated, to make the tooth decay and ache. Still, it may be very necessary to remove the troublesome member from society, as you would the worthless and troublesome tooth. A restraint or government may be necessary, to place the individual in a position to be reached by a better influence.

Let me ask you a question: If you were a slave, under a master who was only interested in getting what money he could out of your labor, would you not use all the means in your power to throw off the yoke?

Yours,

C. O.

LETTER TO BROTHER O.

AUGUSTA JAIL, Oct, 10, 1854.

DEAR BROTHER O.: I have received yours of the 16th ult.; have delayed answering it for a long time — for what reason I hardly know, and presume you don't care. You see I am permanently located yet. It seems the good people have it in their hearts to keep me a little longer. I hope they will not keep me any longer than it will be best for them to do, for their good. I am quite sure they cannot longer than it will be for mine; and, if their interests are identified with mine, I shall be sure to go at their best time also. I am feeling that my time to stop here has nearly expired, and I shall get out as soon as I can, without striving or crying. I have learned very much in my stay here, and feel that I could soon be doing more "at large," but will be content — much so, at least — while I stay, if treated as well as I now am. After I wrote you before, we had new comers, and I was infested with rum and tobacco, and I moved my

“traps” up another flight of stairs, and am again by myself, free from those pests of so-called civilization. My “traps,” — perhaps you would like to know what they consist of. I will tell you. A bedstead, that I own a share of, is made of hemlock joist and pine boards in the rough (the lumber belonged to the county — so I presume the county attorney will claim a share of this); a little pine stand, of my own make also; a nice mahogany table the jailer loaned me; one chair; a drip pan, for bathing (I live in John’s gospel of baptism with water yet); a pail, pitcher, quart dipper, bowl, knife, spoon, and lamp; a trunk and valise, that contain my wearing apparel; a borrowed corn-hopper; a prisoner’s blanket, which I picked up in the jail-yard, that I use for a carpet; a pair of dumb bells, home manufacture, for exercise; a thirty-seven-and-a-half-cent mirror, to see my pretty face and beard in; three brushes, each for the clothes, hair and teeth; — that’s all, I believe, except a jump-rope and the bedding; and I have been trying to think what more I wanted, but I can’t. And Queen Vic. can’t boast of being better supplied for her wants than I — so I “guess,” as all Yankees do. I still occupy a very pleasant room, having a look-out south and west, overlooking the most beautiful scenery (I think) the world affords. The trees and shrubbery have put on their autumnal dress, shaded with the great variety of hue they usually dress in ere they lay it all off for the season. The hills rising on either side east and west, the plain on which my snug little home stands, and the valley along whose course the beautiful Kennebec rolls, are all clothed in their prettiest. I am almost inclined to think there was some other design, above the supremacy of the Maine laws, in giving me such quarters at this the most delightful of all the seasons.

There are buildings, edifices whose external appearances are rather pretty, but the rottenness within makes them detestable for any others than to whom they belong. The court-house, state-house, arsenal, hospital for the insane (quite too small), and not less than a score of churches within the range of the eye; either it would seem to the casual observer, was a mountain to remove with their pernicious influence, but all is made light when we know the seeds of destruction are in each, — that the evil in each will kill itself, if let alone; and all we have to do is to *be* of ourselves, and thereby save ourselves, and let them *seem*, if they choose; — *beings will stand*; seemings, of course, will be known to the beings as such, while the seemings deceive themselves by their seemings, and rid the world of themselves by their own blindness and pretended goodness. I have sometimes thought to mourn that reformers could not have some of this more than wasted wealth, as I thought it, to help them on in their work of redemption; and then, again, I am half inclined to think it would only be a curse to them. The longer I live the more I am inclined to honor the saying of Jesus, "Seek first the kingdom of heaven." It does seem that we want a piece of "God's footstool," and material to build us habitations; but I am inclined to think that will be redeemed to us as soon as we are redeemed from that which we must be, to enjoy the kingdom of heaven. When we redeem man, his possessions will come with him; and until he is redeemed we don't want much of his possessions. Acres, herds, houses and ships, would only be an incubus, without men who know their legitimate use. Acres to raise swine, houses for brothels, ships for war, and men for soldiers or slaves, we do not want; they all belong to the old system, and are wanted there to do

their own work of destruction. If we can save a man, woman or child that has what we want, it is well; but we don't want many things the world holds dear.

In a reform journal, recently, I got the following: "If the valley of the Amazon is ever redeemed from a state of nature, it will be by the labor of slaves;" and it might have been added, it will want redeeming again. Man redeemed, and all is man's. There will then be no need of slavery. It is strange that men cannot think of labor being done without slavery.

I told you I was going out of this as soon as I could get out; and I shall, if not otherwise redeemed, pay the fine imposed on me, if I can obtain the filthy lucre without incurring a liability that will perplex me, and, at the coming session of the Legislature, petition that it refund me the amount; and if they are the honorable body they wish me to understand they are, they will hand it over; and if they won't do it, it will be just as well, I presume. The constitution reserves to the people the right to petition, and I am an incorrigible beggar, yet shall ask only my rights, which are not so limited as they imagine. I petitioned the Hon. Judge Rice, who sentenced me here, for the privilege to return to the court-room from which I was sent, but it was no go. Mr. Pettingell, my jailer, returned word that I must go into close quarters; but still I was allowed my usual freedom. I understood it pretty well, — they wanted to "scare" me to silence; but I think they did not want to impose any more close confinement on me than the public mind demanded. I think both of them have pretty good hearts; and I thought it was too bad to "torment them before their time;" so I kept still.

The poor fellows are all of them in a queer fix, be-

tween the "hawk and buzzard," church and state. They cannot feed their hungry souls on one or the other, and both together does not help the matter one jot; they are both carrion food, to make the best of them, on which none but the unclean bird can feed and be satisfied.

There, now, I have written you a long letter without referring to your last; and I don't know but you think I am going to "dodge" your question. Perhaps you have solved it in your own mind ere this. I hope so; for it is better to pick up our own crumbs than to be looking for others to do it for us. I don't know how better to answer it, than to ask you what I am doing now. The law that the good people wish to impose on me in regard to marriage is a counterpart of the southern slave law. It is, in fact, the head and cornerstone of the temple of injustice, darkness, disease, death, and all the countless ills that afflict us; while free love, or love in freedom, is the head of the cornerstone of the temple of God, — the same that the builders have rejected. It is an uncouth thing to them, but when they shall have commenced at the foundation, and dug themselves out of the mire which they are in, and used the material within their knowledge for its legitimate purpose, and rear the "temple" as far as that will carry it, they will find this first "stone," which they have rejected, an admirable fit to render the structure complete, perfect and beautiful, beyond their conception.

The rotten system, which society is, may keep pulling the aching "teeth," if they will do so. If they do not look to the cause of the decay, and stop that, they may pull, pull, pull, until they have not a tooth left, and only a rotten old frame to fall in decay.

We that would save ourselves must "come out and

be separate," and leave them to do their own work of destruction, while we do ours of salvation; the law for the lawless to be left in the hands of the lawless, while we keep ourselves above and free from it; this work of death to be performed by the dying, while we engage only in that of life. Said Jesus, "Let the dead bury their dead, — follow thou me."

The lawless want and will have the law (as they think) to protect themselves; but their present law is only to destroy themselves. If we have not faith in God to protect us, then we must or will seek the next best power within our sphere. The means which we seek for protection will indicate the sphere we occupy. Those in the lowest destroy to save, and only accomplish their own destruction. Said Jesus, "He that takes the sword shall perish by the sword;" those in the highest will allow themselves to be what the lowest calls destroyed to be saved. They, like Jesus, if need be, will take up their cross and march quietly to the scene of crucifixion, yield up their lives for the truth, and yet be saved, as was he. Said he, He that will lose his life for my sake, shall find it. Such have eternal life abiding in them, and they know it. They feel that they are one with God; they are so, and with them there is no destruction, for them any more than for God himself. Between these two spheres there is every grade of sphere. We *may* have a material system of defence or protection that is not destructive, or would not seem so; but, after all, I think it would be destructive to our faith in God, to think he was not the most almighty power to save.

Yours, &c., JAMES.

ANOTHER LETTER TO BROTHER O.

AUGUSTA JAIL, October 18, 1854.

DEAR BROTHER: I have just received yours of the 15th,—welcome, as are all your letters. You see I am located here yet, and I don't know but I shall have to be until the end of my term, which will expire on the 28th of February. When I first came here I was determined to stay the six months, rather than be redeemed with gold. I was then very happily situated alone; since then, I have been annoyed with bad eaters, drinkers, and smokers, which induced me to seek the trash which only would buy of a Christian people (so called) my liberty; and that had to be sought of the same people. I sought, and sought in vain; for it was *their* god, and they could not part with it. Since then I have obtained another room, where I am again alone and very comfortable. I think, on the whole, I shall be none the loser, though I am wanting congenial associates. There is not a male with whom I have the privilege to associate that is not made up physically of dead animals, fermented bread, unhealthy and decaying vegetables, tea, coffee, rum and tobacco, and spiritually what might be expected to be the result of such a commingling of foul material, together with heathen mythology, Jewish rites and ceremonies, and the misconstruction of the doctrines of Jesus, leading them to suppose that he died for their sins, and that they are to be saved and restored to a future state of bliss through a pretended faith and belief on him, and the performance of a few idle rites and ceremonies. All these circumstances combined make it an up-hill business to teach men truth, thereby giving them life, that I may in return be a recipient of the same blessing. What is true of men is also more than true of women.

They are under many of these perversions, and their slavery to husbands, fathers and brothers, and their fear of the opposite sex, especially those they are led to believe desire intercourse with them only for their ruin.

By becoming as a little child, and playing with childish toys, I got the love and fellowship of little children, far more pure than their elders, though the offspring of the same perversions. So I manage, by reading a little and writing a considerable, to get along and while away the hours that might otherwise not pass so pleasantly. I do not expect it will always be thus ; for I hope by and by to get completely above these little annoyances that sometimes now trouble me. A philosophy I have that there must be a somewhat corresponding evil in us for an evil to harm us, or for our becoming annoyed by an evil. And may I tell you I hope to become so pure and good that no evil shall find a corresponding one in me, and then, if I am not deceived in my calculations, I cannot be touched with evil. I do not doubt that this seems visionary to you, that one can be so good that no evil can harm him ; but if such is not the case, what profiteth the becoming good, and what security for the good ? What else saved Jesus, and what the many others ? If we are and continue good, and the law of salvation is not in the good, what security have we that evil may not burst upon us in its fury, and overwhelm and destroy us at last ? Herein is a great error, consequently evil, which the world labors under — that the salvation of the good is *not* innate in the good — a spiritual life which is really a shield, a power or god within us who holds and saves us as securely, and by as immutable laws, as the heavenly bodies are held in their respective places ; but, rather, that the salvation of the good is

an interposition of divine providence, contrary to universal established laws, and that God sends judgments on this one, avenges the death of another, and protects a third, as it strikes his fancy at the time, when others equally evil are passed without judgments, or equally good are not avenged or protected.

When mankind shall learn that the law of protection or salvation of the good is innate *in* the good, and the destruction of the evil in the evil, and that the judgment is now, and the consequences of judgments follow to death, and reward of the good is *now* also, and the consequences follow to eternity, or lead to life everlasting, without any escape of the one or doubt of the other, many a one who now pursues his evil will flee from it. They will not think to pursue a life-time evil and then repent and be saved, nor will they "roll sin as a sweet morsel under their tongue." It is then that if they feel a depression of spirit or a physical pain they will know they have been transgressing, and the judgment is on them; and they will straightway be looking about to see wherein they have sinned, and in future, if possible, shun it. When they learn that judgments come *not* from God, but from their own depravity or transgressions, and that they need not look to God for eternal life, but can only have it by being obedient to God's laws, and that God himself cannot prevent the judgments of the wicked, sinful or evil, being visited on themselves, and that the soul that sinneth shall surely die, or *is* dead, — I say, when men learn this, there will be an incentive for them to be good and do good. Such knowledge may truly be called the wisdom of God, which will lead men to forsake their sins.

It is very plain to me that God is a universal spirit diffused throughout all creation, and that when we

become so harmonious in ourselves as all must be to have God or eternal life abiding in them, that evil cannot touch us to harm, any more than the earth can touch the sun; though all the time we, like the sun's attraction of the earth, will be attracting the evil toward us, who will be kept at bay by the repulsive force of evil innate in themselves. And we, like the sun, will ever be warming and bringing to life the dark and benighted.

Enough now.

As ever, yours,

JAMES.

CHAPTER XII.

CORRESPONDENCE, CONTINUED.

LETTER TO FRANK.

AUGUSTA JAIL, Sept. 20, 1854.

DEAR FRANK: I have just received yours of the 15th. You will perceive, by my location, that I am not in circumstances to attend to your business. I came here three weeks since, under a sentence of six months. I am to-day preparing a petition to the governor and council for a pardon. Some of my friends at Gardiner have another petition for my release under the plea of insanity. I think those who know me well, if they are not themselves insane, must make a very faint-hearted work of it. However, I have no objection that the insane should make a plea of insanity to the insane, to obtain my release. Come to take the second thought, I don't know but they are just right, to do this wrong, since there is nothing but wrong throughout their courts.

Is not this a strange world, filled with more strange people, teaching a still more strange philosophy? How truly is the saying verified, "The world is all a humbug!" But do the ignoramuses for a moment suppose that this is any other than God's world, and that he makes worlds, and keeps them for "humbugs"? If they do, they "humbug" themselves, and, by and by, such bugs will have to stop humming, and bugs that

are not humbugs will have a chance to hum without being troubled with humbugs. Most assuredly will these humbugs humbug themselves to death. They have only to be let alone, and, like the Kilkenny cats, they will eat each other up, "tails and all." To them, this is no trifling matter, that I should thus speak lightly of it; but, as I said of the petition, insanity for insanity, so I say of them, foolishness for foolishness. Perhaps I ought not thus lightly to speak to you, or rather speak more deeply and soundly; but I happened to run across a streak of such thoughts this morning, and had nowhere else to put them but on paper for you. I don't know but I shall have to adopt Paul's philosophy of becoming all things to all men, that some may be won; but I think more of them will get a jog downward, — a stumbling-block to the block-heads, but salvation to those who are worth being saved.

You have some idea of the meanderings of the law, but to know all the crooked, detestable workings of the system, you must go through court into jail. I thought I knew enough, but the half was never told me.

A female before the court, the other day, on her trial for lasciviousness, told them she did not wish to be convicted by those whose guilt was equal to hers. She said she could not see one man whom she knew, but was guilty with her, and said, if the guilty were all taken out of court, there would not be enough left to try her. An officer present related to me the circumstances, and said it was a very common-sense remark. She was found guilty, however, and awaits here to receive her sentence. We have another female here convicted of larceny, "according to law;" but I am told, by a jurymen, that he did not believe she

had any intention to commit the deed ; yet such was the law, that she must be convicted ! What an important thing this " law " must be, which must be honored and respected, though it convict an innocent female ! They are really thinking that men must be servants to the law, as corrupt as it may be, rather than the law should be a servant to men.

I wish I could give you a minute sketch of all the cases on trial this term. It would be a volume in detestation of the present organized society. The cases are of every grade, from rape to the most petty offence. I understand Judge Rice says it is the most corrupt criminal court he has had since he has been on the bench, six years. This does not speak much in favor of the final happy termination of the present organization.

They have had one novel case here this term. A while ago, two prisoners broke jail, one of them leaving a letter, stating that he would return to take his trial, in due season. Of course, no one credited a " jail bird " that would break from his confinement ; but, while the court was in session, he returned, and delivered himself to his jailer. It was with much adroitness that he escaped the prize-catchers ; for there was a bounty of one hundred dollars on his heels. His manly conduct shamed the court, and they entered a " nol. pros.," as they term it, and he was discharged, but only to be retaken by one of the hungry wolves that, I understand, quarrelled about the division of the reward, in the short time they had him in custody ; but they soon learned, from the court, that he had been discharged, and was no prize. They have half a dozen or more subjects for the state prison from this jail, whose aggregate term must be some twenty years. There are six here in jail who serve

from twenty days to six months. Since I have been here five have been entombed for drunkenness ; notwithstanding this is the forum of the state that enacted the famous liquor law that is so much applauded for its victories over the enemy Alcohol. And these five cases are by no means all the victims of intemperance that have come under my notice since I have been here ; for I have a good look-out to the thoroughfares, though not to the main ones in the city either. There are three boys brought here this afternoon, aged ten, twelve and thirteen years. One has been crying to see his mother. They are to be sent to the Reform School. This is getting a little nearer the root of the evil ; but they have to go back eleven, thirteen and fourteen years more, and begin with the beginning, ere they accomplish all the reform that is necessary. However, much, very much, may be done, to begin with those boys as they are ; but they must put away the whole system of punishment and forced obedience, and rely solely on the moral influence to reclaim ; else they lose that which they would save with themselves. It will be pretty hard business to learn those, in the destructive system, to save. Men who disorganize themselves by false eating, drinking, &c., will hardly teach boys true laws. They have a beginning in falsehood, separating the sexes, which is pernicious, almost in the extreme. When men dock off a shade of their wisdom, and become just as wise as God, and no more so, and let the sexes come together naturally, as there is affinity, and, with the rest, teach them the necessity of keeping the sexual organs as pure, for natural purposes, as the animals do, then may we look for the speedy coming of the good time so heartily prayed for. Then there will be no need for reform schools to send unruly boys to keep them out of mischief ; but each

community will be of itself a kingdom of heaven, where God, or love, reigns supreme, without whips. When we tell them, among other things to be done or not to be done, that they are not to destroy animals for food, or other purposes, they will turn up their noses straighter than ever; but they may scorn the idea as much as they please — each scorn will help to bring their noses to the dust. Animal killing and eating is a part of the destructive system that destroys itself, and those who partake of it partake of their own destruction; they are not saviors, but destroyers, whose numbers are hundreds of millions. And then, like as goes the rum traffic when men become temperance men, so will go all other traffic when men become Christian men. Pretty hard saying, that so many steeples rear themselves throughout America in honor of Christianity, and yet all of them dishonor Christian practice; but it is true, and a sad truth to humanity, which groans under the falses almost as numerous as the people. Cannot men see, or do they wish to deceive themselves and others, that they may — to use their own language — be damned? It seems so; for they persecute those who teach them salvation. They seem content to die in their sins, looking for a resurrection in Christ while they persecute Christ, or they who would teach God's laws, which are the same. But they are to learn, or die without learning, it matters but little which to the world. God is to be "all in all," and they must be in God, and God in them, else give their room to some thing or body else. It will be a poor plea, with their mouths full of tobacco, their brain fired with alcohol, and their stomachs gorged with meats and pernicious drinks, and their hearts filled with anger and revengeful laws, that Mother Eve sinned, and brought all the mischief

on them, and that Jesus died to wash it all away with his blood. They must think the kingdom of heaven is to be made up of very foul material, if it takes them in their pollution; but the time will come, and the story will be told, and is told, in such language that all, who have ears and comprehension, may hear and understand.

Write me again when you please, believing me, as ever, yours in love of all truth. JAMES.

LETTER FROM FRANK.

PHILADELPHIA, Oct. 7, 1854.

JAMES ARRINGTON CLAY, — My dear Friend: How does your *jail life* wear? Does confinement within the abode of the few who cannot sin with impunity, emaciate thy face? Dost thou rave, and tear, and swear like a madman, and howl until thy now protruding eyes burst from their protruding sockets? Ah, no! Methinks I enter the outwardly gloomy jail to find a heaven within, where dwells, in happy resignation, a man; one who dared to be a man; who dared to assert his sovereignty; who embraced the truth for the sake of his race; and, with the spirit and image of God in his breast, defied the threatening fangs of the hydra-headed monsters which sway the multitudes of earth. Arrington, God is with you. The angels of heaven sit at thy feet, to guide thee in the narrow path thou hast chosen.

I wrote you quite a long letter, immediately on the receipt of yours, and, from some cause, lost it. This will do quite as well. As you need no sympathy, of course I cannot give it you. You know, if you are not wanting in courage, resolution, or energy, the sympathies of those who love you truly will be immediately

drawn out towards you. The hearts of men who live in purity and truth are like great lakes of clear and sparkling water, connected with each other by ducts of untold capacity, that, when drafts are made upon one, the others contribute their respective shares.

I hope your friends may succeed in getting you out of purgatory; for I can see no good in your staying there, if things can be otherwise ordered. I would not court imprisonment, neither would I turn aside to avoid it, but get out, if you can do so without much effort. If you would be obliged to rack your brain for a scheme, and then your body to put it into effect, better stay where you are. But O, how I would like to be with you, and share your — I cannot say misery — I will say imprisonment!

I have left the employ of ———, and am now in the heart of this great heartless people, without money or friends. I guess I will go to jail too. B. F. S.

LETTER TO FRANK.

AUGUSTA JAIL, Nov. 5th, 1854.

DEAR FRANK: I was thinking to-day that it was time to write you though I had nothing very good to say. I received your letter some time since, and am very thankful indeed that I have one that understands, and appreciates me, though I fear you estimate me much too highly. It is true, Frank, that I possess truths and principles, that I fear but few understand, that I would fain get before the people in such a light that they might receive them and rejoice. However, I must not mourn, strive, or complain, if they are so blinded that they cannot receive the light I have; but shine on and on, that those who can may receive, while those who cannot, go their own foolish way to destruction.

But while they go there is something for you and I to do, and something to enjoy, though in prison and in rags. While others seem to enjoy so much in appearing, we at least have some consolation in being, though we may appear very common-place to those who know but little of us. We have at least the satisfaction of knowing that beings are realities, while seemings are as shadows that pass as the flickering of a lamp.

You are right when you imagine you enter the jail and find me in happy resignation; for I am really so, though, for a limited period since I have been here, I was a little "out of sorts," being obliged to room and bed with smokers and drinkers; but now I have a room by myself again, and, though it is rather cool, all is now right. My room is very pleasantly situated, and I am now as I said very happy. The more so just now that I imagine that a channel is to be opened through which I can speak to the people. Since I have been here I have tried in vain to gain access to the columns of the most liberal papers in the country, except one or two that I felt were doing quite as much or more than I could do to disseminate the truth. I have found way into two or three of our papers here for certain articles; but I had fetters on my pen, that would not let it speak what would otherwise flow from the heart. I have now succeeded in making an engagement for the printing of a paper, or the continuation of the *Eastern Light*; and, if I am not foiled in raising the means to pay, I shall get on finely — amuse myself by shining on the people with my little "Light." It will be rather a dark corner, way down-east in the State of Maine, in jail too, for light to come from; but it is no matter how dark the corner; if the light is there, it will shine, and by and by dispel many a cloud that hangs over the brow of humanity.

You, Frank, I trust, have not been driven to Philadelphia for nothing. I hope a great good will yet come out of it to you, as well as out of my imprisonment to me. It was for a truth that you dared to speak and endeavored to live, that you were sent away from here; and no harm shall come to you at last for any truth you may utter in speech or life. All the harm that can come to any of us will be for *not* living for the right. Both of us retained our places quite long enough, and left in just the right time, and have now only to pursue the right, and no harm shall come to us. If harm appears, and we have nothing of the kind to repay, we have a shield with which we might defy all earth's combined forces. This is a principle that the world have yet to learn, that the shield of the good is in being good, instead of taking evil to protect with. God protects his own with his own, while the evil destroys its own with its own, vainly striving to save.

The whole world of governments are to right about face and return "a kiss for a blow," and then, as if by magic, the world will be saved from its death and desolation. You will appreciate this more than most others, and the more as you practise it. "Non-resistance" is all resistance. Death received for such a truth is life. Said Jesus, "He that will lose his life for my sake shall find it." There is no such thing as death for us when we have none to give to save us.

When we rely on these principles we rely on God; are one with Him, in whom there is no death. This is a dark saying to those so blinded by their sins that they feel no protection to save them from evil except by evil, but it is bright and beautiful to those who know and feel the protection they have.

Well might we fear a failure if we had to pin our faith on those who deny a philosophy so simple as that

two and two make four; but we have to do no such thing. The light or truth we have is such to us; no matter if every one else in the world deny it with ridicule, scorn, or contempt. But it is not so; the good everywhere are with us, though they inhabit the remotest corners of the earth, and just in the ratio that they and we are good, just so are we united.

What might have been the invention of the steam-engine, now if Fulton had minded the jeers of the thick skulls of his day? What that of any other science namable, if its projectors had not stood out in their individual might of truth, and proclaimed it to the world notwithstanding their incredulousness? All in their day have had the crushing weight of ignorance and superstition, and many a truth has found for itself way to men's brains amid the severest persecution, and often with the forfeiture of life. If other men could give their lives for what they have done, can we not risk our reputation for so great a truth as we feel and know, knowing that our life is safe and eternal? One age stigmatizes what the next applauds; and what we know to be a truth let us speak fearlessly but kindly; and trust in the future to give us our just reward. The reward for these truths, that are nearest our hearts, has not altogether to be waited for in the future, either, for we now feel the genial influence as it warms our hearts and invigorates our lives.

I say "kindly;" yes, kindly; else it will prove not a truth at last. It is of great importance that we heed this. When we anger men we unfit them to receive that which we have to give. There is a deeper philosophy in this than I have time to explain now.

• My paper is to be enlarged, and I am having a new heading engraved representing me in prison, with a little girl beside me, the jailer's daughter. She is a

sweet little girl of seven years, who visits me daily, and often several times a day. A week ago Saturday I had four little ones, from seven to fourteen years, who spent the afternoon with me, all as happy and blithe as little angels. I have considerable company but little of which is more agreeable to me than these little children. They love me, and do not fear to express it, by an embrace or kiss. When a little older I presume they will be taught that it is, or leads to, licentiousness to love more than one, and that according to law. But I hope they will yet be taught that the reverse is the case; that the more we love, the less licentious. To-day I had a visit from my old and tried friend _____. When parting with me he inquired after my wants, to know if they were supplied, and, as ever, offering to divide with me. He has stood by me when many have forsaken, and is a very worthy man.

As ever yours for truth.

JAMES.

LETTER TO M.

AUGUSTA JAIL, Sunday, Oct. 8, 1853.

DEAR M.: This week ended, and it will give me forty days in this wilderness of sin, and I am hoping an end to it; though, I trust, I shall not mourn or feel very much discomfited, if the end be not with the forty days. When I first came here, you know I had made up my mind to stay here the six months, unless I was redeemed without buying myself, as slaves are bought, with gold. I then had a room to myself, and everything about me was tolerably conducive to my happiness. There was then but one "outsider" beside me, as we prisoners are called, who stay here for the "fun of it," to the county, without troubling our keepers to put us under lock and key, grates and bolts; and, though he was a drinker, and smoked, he was

kind and respectful to me. But soon our number increased to six, that were honorary enough to have an outside berth; but there was not room for so many; so some had to go into cells, and I was obliged to take a drinker, smoker and chewer, to my room and bed; and there was talk of putting another bed in the room with mine, and then I talked of going into close confinement; so this last arrangement was given up; but I had the rum and tobacco man for a bed-fellow; and this was not the worst of it; for the room adjoining, being only separated by a single board partition, as you know, that was so quiet when occupied by one, became "as noisy as bedlam," as the saying is, when occupied by three, and all smokers and drinkers, and there was but little peace or sleep for me day or night. They managed to smuggle in liquor, and, while one was under its influence, I suffered extreme abuse. That I might sleep, at two o'clock at night, I left my bed, and took a comforter and pillow, and ascended a flight of stairs, and went to the extreme end of the prison, to occupy the floor of an empty cell; but all to no purpose; for I was followed, and ordered to my own room, and the comforter pulled to throw me off of it; when I arose, and went to the keeper's room door, and awoke him, and all was soon restored to quiet, and I was allowed to lie down quietly, though sleep was put away from my eyes. From that moment, I made up my mind to get out of jail if I could, and wrote to my brother to that effect; but my wishes were disregarded, though, after I came in, he told me to let him know when I wished to come out, and I could do so. I endured the quarters and bed-fellow I had for about a week, and then obtained permission to clear out a room to occupy directly overhead; and, since I have been in it, so far as my own room is con-

cerned, it has been quiet, and free from tobacco. Since I have been up here, I have had encouragement that I should be released; but none comes; which leaves me more unpleasant in the suspense than though I had had no hopes of it. I wish people who believe in the efficacy of jails to reform could know what I know of them; they would endure, beg and plead with offenders to reclaim them ere they would take steps to entomb a brother man in such a place. And how many would take a victim through *all* the scenes from the fireside until they return to the fireside again! But very few, I trust, had one to fill all the offices through which one passes. The criminal would find mercy, were he being dealt with by anything that had souls. 'Tis said that corporations have no souls; so man, if he offend them, must run the gauntlet, and, if he save his own soul, he is fortunate. If a man offend, and, perhaps, if he does not offend, one makes a complaint, another makes a writ, another serves it, a fourth, a judge, sentences to the county jail to await a trial by a jury (an American hobby), when the prisoner passes into the fifth, the jailer's hands, and prison, to lay months, or years, in many cases, as I have known, ere they get a final verdict from a sleepy jury, before whom an attorney pleads some defect in the writ, commitment, or law; while, on the other hand, an attorney pleads that justice to the laws may be done, which must be honored, the public protected, the man convicted and imprisoned, to be reformed. The jury, as the case may be, judging by themselves, after all, pronounce him guilty or not guilty. If the latter, he is set at liberty, without any remuneration whatever for his loss of time, health, morals and money, for counsel and witnesses; and, if pronounced guilty, he is handed over to the judge, who hunts his books for a precedent, and

sentences the man, who is passed to an "officer;" who passes him to the keeper of the prison; who passes him to the cell again; and not one in all, through whose hands the criminal has passed, that takes to himself any more responsibility for the result than the granite blocks of which the prison is built.

They are all obeying the law, and living fat, while the laborer toils and sweats to support the whole, until he is driven, by his necessities, to commit some little offence, for which it becomes his turn to be "put through"; a beginning is made, the wheel is rolling, and the case is rare that he does not become a hardened rogue, who "deserves to be hanged." Now this is not an unfair picture; there is not one lisp of exaggeration in it. Honest, candid, reflecting men admit much by saying, "There is too much truth in it, but what will you do? We must have something to restrain men." There are but few who are not ready to admit that a man, once sent to prison, is sure, or almost so, to go again. Men are made worse by confinement, though their keepers use their utmost kindness or sternness, as they think the case demands; so many together deprived of the beauty of nature, that ennobles and refines, with nothing to do but to think, think, think. And what are the thoughts? How shall I get out? How can I revenge myself? and What will the people think of me after being imprisoned? They array the whole world against themselves, and themselves against the whole world, and seek revenge, justly thinking they have been unjustly deprived of liberty. The public sympathies are withdrawn, if they ever had any, and it is a noble man indeed that does not lose his own self-respect when pointed at as a released convict; and, when self-respect is gone, all is gone, and the man is what he is made by the society around him, a vag-

abond. You have been in jail a day or two, but not so long as I have, to mix with the prisoners, and learn the workings of the whole system. They often say, "I am in jail now, and can do as I please." They feel themselves outlaws, with no restraint but the iron and stone, and even become desperate, and often perfectly regardless of their own life and health. There is one young man here, whom I believe as innocent of the crime he is charged with as I am, — a good fellow as will be found in a hundred, — that at times seems perfectly regardless of himself; one whose talents would be an ornament to any good society.

I wish the Christian fathers, mothers, brothers and sisters, would send their ministers, who do not believe in "opening the prison doors, and letting the captive go free," to the prisons (in disguise, of course, else they would not get the true character), and learn the workings of the system that is reacting on themselves and theirs. They may put away every feeling but their own selfishness; and, if they are not dunces indeed, ere they tarry forty days, they will be ashamed of their modes of reformation. Could each prisoner, twenty-four in number, as they have had here, have a separate cell, it would not better the matter. Solitude does not refine and ennoble such. Solitude, to those who drink deep from nature's fount of beauties, may satisfy the soul that is never unsatisfied; but the hungry, starving, is only starved to death in isolation.

To-day, Sunday (no better than any other day, however), eight prisoners have been added to our former number, for rioting, I understand. Probably rum is thought to be at the bottom of it. Since I have been here, some six or eight have been committed for rum-selling, and, I think, about ten for drunkenness. This, you understand, is the capital of the famous liquor

law state, that boasts so much of the efficacy of the law for the suppression of the rum traffic. It does as well, I presume, as most other laws of force do that undertake to moralize the people. It is much like a man, with his mouth full of tobacco, enforcing a law for the purity of diet. One whom I was conversing with a few days since, a great stickler for the Maine law, was almost angered with me when I told him tobacco was a pernicious weed, and unfit to be used by men. How quick they would take up arms if I should undertake to enforce a law on them, prohibiting the use of the poison! I should just as soon think to have a law enacted that tea and coffee should not be drunk, because I don't drink them, as to impose a liquor law on others. I am no advocate of intemperance, either by precept or practice. I have not, to my knowledge, used one drop of liquor, for any purpose, for more than ten years; and I regard it equally useless for bathing as drinking. I would as soon procure it to water a plant with as to use it on my own body; but still I abjure the Maine law, because the people are like swine in this respect; "they won't be driven;" and the cause of intemperance is not here; it is further back. The enforcing of this law is increasing the first cause; it is carrying out a system of enmity, hatred and punishment, which is the opposite to love; and the want of love induces men to seek pleasure or pastime in dissipation. Give men good social relations, love, kindness, and affection, and they will be happy in it, which is salvation and restoration, instead of damnation and destruction, which is the course now pursued. If the gospel and the ministry are the proper means of reform on Sunday, they are so on Monday, and all through the week. If they have not a truth that will save their people, they should learn *the* truth which will.

It is a little rainy to-day, and I have been sitting at my window, alternately reading, writing, making toys for the children that visit me, and watching the church-goers as they pass and repass to and from meeting. One thing that particularly strikes my attention is the "draggie-tails," as I call the ladies' long dresses, dragging in the mire, or being held up half-knee high, to save their being soiled; sometimes occupying both hands to furl the enormous spread, and then leaving a skirt or two to be entangled about the heels, performing the office of fetters. The asp-like waist beneath, which is compressed into half its proper dimensions, the internal organs making every respiration for life but a feeble effort, and the bearing down of the heavy skirts on the naturally delicate and now enfeebled abdomen, and the delicate little foot crippled with tight shoes and corns, and the talow-like countenances and premature death,—the certain result of all this,—and then the charging of all to Divine Providence;—when I behold all this, I am led to exclaim, in the language of my old school book, "O, the folly of sinners!" I wish these ladies could see the mothers and daughters of Modern Times, or of the Oneida Commune, in their neat short dresses and pants, and hear them tell of the ease and comfort when compared with the long ones; they would be disgusted with their fashionable death, and flee from it as they would from the bottomless pit.

Truly, as ever,

JAMES.

LETTER FROM M. B. R.

PHILADELPHIA, Jan. 9, 1855.

J. A. CLAY: For the first time, I have to-day seen a number of "The Eastern Light," and, in perusing it,

my spirit has been drawn towards you with uncommon interest ; and, although a stranger to your face, except as seen in the Christlike heading of your paper, I feel all the tenderness of a sister's love and sympathy for you ; not because you are in a county jail, — not because you are a martyr to your sense of right, — but because the whole earth is one great prison, and the entire earth-life one long, wearied day of martyrdom, to such a nature as yours. But, thanks to the great God of progress, such martyrs are getting so numerous that, ere long, there will not be fagots enough to burn us. The marriage question is *the* question of the age. All reformers are now stayed by this, and it must be met ; and, in my humble opinion, Spiritualism is the axe which is destined to strike at the root of this giant tree.

The war against the monster, Legal Marriage, must be a "holy war," made sacred by sacrifices of the sweetest, holiest ties of human affections. Children must be torn from parent hearts, and both be thrown, quivering, on the earth. But even this is preferable to the torturing hells which thousands now endure. Legal marriage, as a civil institution, is a deep, dark, foul, stagnant pool of semi-translucent corruption, glazed over with a reflecting surface of spurious elements, which deceive the superficial and slothful observer, but fail to arrest the piercing gaze of him who wields the concentrating lens of truth. The ignorant believe marriage to be what this spurious seeming claims for it, — an institution of God ; while the wiser know its falsities in proportion to the labor which they have given to its examination, — the depth to which they have probed its rottenness, and stirred its filthy waters. It is one great cancerous growth upon the social structure ; and that it does not thus appear to

all, is due entirely to its "Masonry." It is one great "Lodge," in which each member is sworn to secrecy by solemn oaths, the penalty for violating which is worse than a thousand deaths. But, thanks to that God-given love of liberty which lies latent in every human breast, there are beginning to be "seceders," who can brave the worst consequences of the penalties for the sake of that latent germ within, which has been acted upon by the fires of truth until it begins to exchange its latent energies for those more active principles which truth has evolved. These "come-outers" are *strong*. That they *are* come-outers is all the proof which is needed that they are strong; for the penalties of their violated oath are by no means to be avoided; they do not think of escaping them; and it is a brave, strong spirit alone who can enter upon the fiery ordeal, and a braver still who can endure unto the end, and live the life beyond. But such brave ones there are, and they are coming; yes, they are coming, — coming in the might of crushed and bleeding truth. They are few, of course; but their numbers are increasing; and every new triumphant effort in this direction is fraught with happiness for millions. I wish that there might be one great world's mass convention, where every man, woman, and child would come, and, in the light of both physical and spiritual science, give to the listening multitude their individual experience on all matters touching this hydra-headed monster of civilization. I would ask nothing more than to listen in silence, until, with one united voice of honest indignation, his death-knell rang from pole to pole, and his dying groans and his last death-throes proclaimed freedom, universal freedom, to *love* in accordance with the laws of the great Eternal.

I can see but one course which promises a radical

cure for the whole: Let those who are ready for the sacrifice step boldly out from the marriage ranks, and face the whole enemy in the open field. The sight of these, few though they are, will strengthen and encourage those who are faltering, and soon they will join us, — I say *us*, for I am in the field. Our numbers, thus augmented, will encourage still others, who will grow strong at the sight of numbers; and thus on, and on, until the field is won. The struggle must, of course, be long and hard; but the victory is sure. We have a brave, free band already in the field. It is spoken in heaven, and we will be free. Do with this as you choose. It is sincerely and respectfully given.

MARENDA B. RANDALL.

REPLY TO THE ABOVE.

AUGUSTA JAIL, 16th Jan., 1855.

MY DEAR SISTER (for such I must regard you): I have received your valued communication of the 9th inst., and have perused it with much pleasure. In the great desert it is as an oasis, — in the parched plain, as a rivulet from the living fountain.

How true your saying that the earth-life of one of my nature is a long, wearied day of martyrdom! None that have not realized can imagine how much I have suffered in my loneliness of spirit, in vain seeking my kind. But, as you say again, thanks to the great God of progress for the hope that it is almost over with me. I fancy I can see its end not far in the distance, and the bright day that is to dawn at least on us who are ready to sacrifice all else for truth, — and not much of a sacrifice, either, I trust, for such a one as yourself.

What is error, falsehood, and wrong, that we should

grasp it for a moment after we know it to be such? Better by far that we be hurled to the deepest hell the fiends of earth can manufacture for us than falsify the life within, to cater to their sense of right, for any favors they can bestow. The reward for well-doing is with us, is in us, and no hand shall wrest it from us, if we rely, with unwavering fidelity, on the God within. Said Jesus, "He" (and, if interrogated, he would have added *she*) "that will lose his life for my sake shall find it." There is no such thing as losing the life for the right; and of what worth is a life amid all the falses of civilization, if it be not to overcome them? If the earth is not to be redeemed from its discord, strife, and death, as well may the war that has begun in the East extend to the West, and depopulate the world. Such a tragedy is only to be arrested through such truths as you and I have in our bosoms. Love and freedom are the refiner's fire, and the fuller's soap, that are to purify and cleanse all nations of earth, and make our globe one vast kingdom of heaven.

Let us, then, not suffer aught but love and freedom to pervade our bosoms. If we are strong enough to do the right, and endure the wrong, without a retaliatory spirit, we are safe, and may be sure our victory is won.

Truthfully yours,

JAMES A. CLAY.

LETTER TO VESTA.

AUGUSTA JAIL, Nov. 20, 1854.

DEAR VESTA: I send you a little present, made especially for you. It is a trifling matter, but will serve as a memorial of your visit to me while in prison. Let it also be a memorial to you of good.

Always live in that pure, innocent, childish love that you now do, and you will always be happy.

The conditions of happiness are health of body and soul. What I mean by "soul" is mind, or spirit, — all the same. Always live so as not to transgress what you feel to be right, that you can at any time look back, and feel to say to yourself, "I have always lived in my highest ideal of the right;" and then you may always look forward with hope, which will be an anchor to hold you secure in any present conflicting circumstances. Remember this, my dear girl, and such truths will open to you as but few possess.

The health of the body is quite as much dependent on the mind, as the mind on the body. They act reciprocally on each other. The health of your body is also dependent on harmonic relations, — the congeniality of the spirits you are associated with. If we were obliged to be associated with those of unkind, unloving, sour tempers, the tendency would be to sour us; and this could not be without also having a tendency to disorganize the body, making it unhealthy; therefore the importance of keeping ourselves as free as the little birds to hop to another bush, should our present one become infected.

Another condition of the health of the body, therefore of the spirit, — which is of the utmost importance to you at your present age, — is simplicity of food and drink. Be temperate in all things. By all means shun tea and coffee, and, quite as much, every kind of flesh meats; they are all pernicious, as food, for those who are not corrupt; and then the thought of killing that we may live — I might more properly say, that we may eat and die — seems to me very disennobling indeed. Would my little Vesta be pleased to see the little innocent lambs, calves, or chickens, slain, that

she may feed on them? This has to be done if she eats of their flesh; and if she would have the rough butcher, who is all covered with blood, both body and soul, go wash himself clean, and kill no more, she must set him the example by eating no more of what he kills.

It is by our good example, my little girl, that we are to overcome so much evil that surrounds us everywhere in the world. You have not yet tasted the evil that almost floods the world, and I would have you live so truthfully that you never may. When I was of about your age I was often told I was spending my happiest days: Such proves too true of the many, but only true as they become false. If we live in childlike innocence, our childlike happiness will increase, and not diminish, as we mature.

Simplicity, innocence, love, and harmony, are yet to rule the world; and this must continue with us, or begin even with the particles of which our bodies are made up or composed, which must be in love and harmony with each other, and the whole in harmony with God's universal law of love and harmony; and then the all-pervading spirit of God, who is the Father of our spirits, will be ever present with us, with his life, wisdom, love, and power. We shall then be one with God, who is all life, knowing no more death or sighing. It is a beautiful thought for me to dwell on, that all, far and near, are to know God, having his life in them, to be bound together by ties interwoven and entwined around every thought or action, never to be sundered; and all be even more happy than you were the few hours you and your little mates spent with me in my prison room.

Now, my dear, butcher's meats are no more in love and harmony with your bodily compositions than the

butcher's business of killing is in love and harmony with your angelic nature or spiritual life, or any more than the business of killing is in love and harmony with the universal law of love and harmony that is to pervade the world when all creatures become so imbued with the spirit of God, that the lion and the lamb shall lie down together in peace, and the little child shall play with either unharmed.

And, further, you cannot any more depend upon a pretty and healthy body, made up of animal food, than you can depend upon a pleasant life with the butcher in his slaughter-house or pig-yard.

Those of a coarser texture in body and spirit — such as would delight in scenes of bloodshed, who live but to kill and die — may, with much more propriety, surfeit themselves on the carcasses of dead animals; but you, my dear, must, as much as possible, shun such.

Some thoughts I give you are perhaps better adapted to those of a more mature age; but years are fast passing over your head, and each will add to your understanding, and of their store of good each will help to fill your heart, much more of which you will realize by heeding the advice I give you. Read this once in a while, and ponder on the thoughts I have dropped, and, as you ripen in years, all will appear consistent with you, and other truths, now hid from us both, will open, to bless us with their light. You have not visited me, as you anticipated when you left me. It is not that *you* do not wish to, but other reasons that prevent. I think I know. Is it not that your mother does not wish you to? It will be all right by and by, and my little sis can come and see me, and love me as she wishes, and as I do her. Be good, and come when you are permitted. I have many

visits from the little girls and boys, that do much towards making me happy. I think none that have called to get acquainted with me, except you and the little one with you, but have called often. Good-by.

JAMES A. CLAY.

LETTER TO EMMA.

AUGUSTA JAIL, Dec., 1854.

GOOD-MORNING, EMMA! How do you do this morning! Bright, good, and happy as ever are you? I hope so, and have no reason to suppose otherwise. There is no good reason why we should not always be bright, good and happy. They are all embraced in goodness, which if we have, or are, gives us the other two blessings, brightness and happiness; and not these three only are co-partners, but all the blessings that it is possible for human beings to enjoy — and human beings are capable of enjoying everything that is good, even God, and when we enjoy Him, we are incapable of suffering anything. We may endure the reproach of those who know not God or our own hearts, or endure imprisonment; but what we endure for good, for God, we have Him to sustain us in, and even turn what others suppose to be suffering or misfortune to our and his good pleasure, and our happiness. We are in a sinful world, my dear little sis, but the sins of others shall not harm us if there be no sin in us; and we will overcome the sin if we rely steadfastly on the good, which will bring the God to our own bosoms. It will be God after all that does the good work; yet it will be done through us, for he will live in us, and we will be one with him, as was Jesus. You know how happy you are when you are good; it is because God dwells with the good, and makes them so. Oftentimes we have to

submit to the wrongs of others. It is one part of goodness to submit. Said Jesus, "Resist not evil." But, after all, the submission is all resistance, because it is a reliance on God who saves us, while resistance or evil overcomes itself. Then, my dear, always rely on the right fearlessly. No matter how oppressive the wrong may seem to bear on you, it cannot harm you if your whole confidence be in the right, which is God. Better by far suffer death for the right, if such a thing were possible, than live for the wrong. This is a plain, away above what the world are content to live on; but no matter for that, we can obtain it, and live and be happy there; and that is more than the world can say in their present attitude. I ought not to have said the world are content to live where they do, for they are not contented, are not happy. They put the happy time afar off, as they do their God, instead of having both within their own bosoms.

Now I have almost filled my sheet, though when I began I did not think to write you half a dozen lines. I only wish to bid you good-morning, and mention that I had sent the little present I promised you, and that you were quite as much indebted to Ellen for it as to me. But I was so happy at the thought of our pleasant interviews, that I was induced to give you some of my pleasant reflections, hoping and confidently trusting that the time will come when each will love all as they do themselves; changing this world from its sepulchral appearance to that of the kingdom of heaven, in which there is no death. Now, my dear little girl, let me admonish you again to ever be truthful, that you may ever be as happy as on your visits to me in prison.

LETTER TO JAMES.

AUGUSTA JAIL, Sept. 2, 1854.

DEAR BOY: I have before me your letter of the 30th of July, it having been received two days since. I am much pleased to hear from you, but I regret that you take such an interest in the prevailing strife with which the world is agitated. I hope you will read and ponder well on the articles I have been writing, which I will endeavor to place within your reach, and see if you cannot raise yourself above the coming storm, or the storm already come, which threatens to engulf all nations.

I came here last Monday to fulfil the sentence passed by the law on me for last summer's doings. I am offered my freedom on the payment of two hundred dollars, which I am not possessed of, and do not know that I could conscientiously pay if I had the sum. I loathe the thought of being bought with gold like a slave. The same that I might pay could be offered for the captivity of others equally innocent and conscientious with me. From the first I have acted from the highest and truest light within me, and feel that I ought not to fear but the best good to the whole, which is my aim, will come out of it at last, if I but continue to rely on the truth as I ever have done. I am only anxious now that I am not doing more than I am able to here for the spread of the gospel of truth. But, after all, I ought not to fear, and should not in the least if I were exactly in the right place; that is, perfectly resigned to my lot, let come what would. I am often pained that I cannot be understood; that people are so blind and dark that they cannot appreciate a truth, because they find no corresponding one

in them. Men's lives must not be a lie, if they wish to know what is true. I feel strongly in hopes, ere I have been buried here six months, that a flash of light will pass the people's minds, that will enable them to see that the better way to treat offenders is to "forgive"; not so much on my own account as for their own benefit, for I am assured they need this truth much more than I need or desire my liberty. It is a great truth the world have yet to learn, that the good is the only way to overcome evil and save ourselves. I am very anxious you should learn the practice of this great principle, never to retaliate in the least, not even by contention of words. A quiet submissiveness to those who are antagonistic to us will in the end prove far more convincing to the world than strife. Strife can only overcome strife by the loss of all engaged in it. Then, James, beware of how you meddle, if you would save yourself. Love and harmony is the only true life to live; then shun what you cannot overcome by simple truths, promulgated in a peaceful, quiet spirit, lest you be overcome by gross errors. Though you have ever so good an argument to back you up; if it is thrown back to you in anger or contention, pocket it, and make the best of it. A truth to any one who cannot receive it without contention may as well remain with its author a while longer.

About money-making, which I suppose with you, as with nearly all the world, is the all-engrossing subject, let me say one word. The value of money is only imaginary; it is a false god which the world chase with unabated fury, and grasp with unrelenting zeal, to make doubly sure their own ruin. Mark the strife and death-struggles of the foolish seekers after the gaudy bauble, riches, which loses half its charms the moment it is grasped, and then, like a canker-

worm, eats out the vitals, the very love or life of its possessor. For all the gold on the Pacific coast I would not endure one week's strife with its seekers. Suppose you had the hull of every vessel on the coast filled with the cankering trash — what then? would you be happy? Not a whit more so than now, or so much so. Your cares and anxieties would be enhanced in proportion to the increase of treasures of that character. Many, ay, countless numbers of foolish men hoard up gold, that they may stand sentinel over it all their lives, which they make short by fear, and are finally cut off, fulfilling the destiny of fools. There are now entombed here with me some dozen or more, all, or nearly all, victims to this foolish strife; some with as noble hearts as need beat in the human breast, only wanting education. Now, James, adopt a quiet, peaceful mode of life; think not to get rich with gold, for you will only get cursed in so doing. Live for each day as it comes and goes, adding some little item to your store of knowledge with every rising and declining sun, and believe that now is the judgment of this world, that we have to answer in our lives and happiness for each day's deed or thought, whether good or evil. Let your conduct be such that your thoughts may be pure and holy. Do not go to any one else for a standard of righteousness, but look to your own heart for commendation; and, if you get it there, after taking a careful survey, it is well, or the best you can do. But what you have said or done to-day is no standard for you to-morrow; but onward, ever forward; be looking for more light, which will be sure to be yours, if you are but faithful to that which you already have.

Now, as I have a long time done, let me insist on the necessity of temperance; not only in drinking, but

in eating also. Let your food be of the simple kinds, which you know I approve of, and such as has been tried enough by you to insure your hearty approbation and uninterrupted good health. Do not neglect the daily bathing, as it is very essential. Write to mother, sis and myself, as often as you can. Give yourself no uneasiness about me; I am well provided with all that is necessary for my comfort. Those under whose charge I am, God included, grant me all the liberty it is best I should have. When the time comes I shall be free, as I am in fact now. My love to Isaac as well as yourself, my dear son.

JAMES A. CLAY.

To James A. Clay, Jr., San Francisco, Cal.

LETTER TO EVA.

MODERN TIMES, L. I., N. Y. 1852.

DEAR EVA: It is a long time since I have heard direct from you, and I don't know but you have almost forgotten me; but I hope not, if I am a cast-off by those who love their idols better than the truth. When I saw you last, you know, it was in the street near your school-house, surrounded by a horde of little ones, and I had hardly time to say a word to you. At that time mother said she was going to take you with her, and I supposed she had done so until I heard by Olive the other day that you were still at Henry's. Wherever you are, I hope you will follow such advice as seems to you to be good and true, however contradictory the practices of those with whom you are associated; for be assured that they who do the wrong must sooner or later suffer for the wrong they do, however popular or unpopular that wrong may be.

It is better by far that we have the reprobation of

friends and the approbation of our own conscience, than to have the approbation, or even applause, of the most honored of them when our conscience tells us we are doing an act unworthy of the greatest light within us.

I well know, daughter, it is keen to suffer the reproach of those with whom we are associated, and as well know it is quite as keen to suffer the violation of nature's laws, as written in our own constitutions and conscience. We have but to learn and live the truth to bring us peace and happiness, though that truth may seem a falsehood to those who look on and live it not. Need I tell you, that so far as the precept and practice of mankind are concerned, the world of man is a lie, a mammoth falsehood that is adorned with pictures shaded with every hue, to allure the unsuspecting into its venomous grasp? I tell it to you, though you may not believe me, or, believing me, may not give heed to my teachings, and shun its fangs.

There are but few who do not admit the fallen condition of our race; and none, not one, who does not feel the sting of sin; but most seem to be content to sink lower and lower in the pit, only looking forward for a redemption after this life, through the interposition of Jesus, the coming of whose kingdom they mockingly pray for, and whose disciples they would turn from with scorn and derision. O shame, daughter, that we should bow in reverence with our lips, looks and actions, to this mockery of discipleship, while we spurn with our hearts the great truths of God, as taught by that worthy reformer! Do not think, daughter, I would censure you for being obliged, as you are, to give assent to the inconsistencies of the established order of things with which you are surrounded; for I would not do so, but rather help you to see them in their true light,

and help you as soon as may be to escape their scourgings.

The time is to come, my dear one, when truth and goodness will as triumphantly reign in this world as falsehood and evil now do. All sin is to cease, — to be overcome by righteousness, or destroyed by its own sinfulness. It cannot always exist because it is finite; but the good, which is infinite, must reign time without end. Then, my daughter, do you wish a long inheritance in this world, be good. Don't say you would not "live always," with all the troubles you have had to endure, expecting, as long as you do live, to endure like troubles; for this need not be. Obedience to the divine law gives us life, health, and happiness unalloyed. Disobedience brings to us disease, misery, and death, a most welcome messenger to relieve us of our sufferings. Then, daughter, by all means be true to the life within you, which is love. Always live in love and harmony with those with whom it is your lot to be associated. Do not think to overcome any evil in them by any other power but good. If they are past your power to reach by good, then shun them, and rest assured that the evil in them will do its own work of destruction, and make its marks on you also, if you meddle. Therefore, I say, shun all that you cannot reach with good; that is, with love and kindness. Do we do an evil act to another, we involve ourselves with the other in the evil, which is our ruin; surely, unless we forsake it hereafter. Now is the time that we may have hope, if ever, to raise ourselves above this system of destruction, as it is carried on, of overcoming evil with evil. I say now, daughter, is the time to render good for evil, that we may raise ourselves, rather than continue to fall lower and lower. There is no evil sent abroad that does not

echo and reëcho. So of good, its vibrations are without end; then I say, stifle the one in your bosom, and send the other on its errand of mercy, to bless mankind in a world without end. Don't say you cannot put up with an insult, if insult comes. I have seen you, daughter, with all the womanly appearance of one double your age, battle the wrong with candor, confidence and strength, known only to those who love and live in the right. Then, I say, live in the right, above the wrong, and fear not, for such help shall come to you as you never dreamed of.

Your affectionate father,

JAMES A. CLAY.

CHAPTER XIII.

THOUGHT, SPEECH, ACTION, BONDAGE, AND FREEDOM.

OF what service are our mental faculties, if we may not speak and act? We boast of the freedom of the press in America, yet of what avail is it to us, if we be not allowed to live a truth we teach? A truth were better to us unknown, than that we ever struggle yet be unable to live it in our lives. It is in being, not in telling, that the blessings come. Before our hearts knew freedom, our souls were quiet in bondage. But when freedom comes in our inmost lives we strive and die, else we throw the yokes from off our necks. A name,—there is nothing in it; yet there is a real, else no name. Liberty—Freedom—Independence,—what are they? The slave, the serf, and the American “freeman,” all have their standard, to which they aspire and above which they do not desire to rise. Liberty! says the slave. Liberty to do what? To be whose slave I wish. Freedom! says the zealot for America institutions. Freedom to do what? Freedom to vote away my liberty—freedom to choose the tyrant who shall rule over me; no more I ask; I cannot rule myself. But what is such freedom to me? It is filthy rags; yea, worse than filthy rags, if I must submit to such freedom. I ask a greater liberty—a greater freedom. I ask to be ruled by such laws as are, ever have been, and ever will be, not by the caprices of legislators. He who made me, made laws to govern me. I ask that I may obey them, provided I infringe not on the

rights of other beings. Deny me this, and you infringe on an ordinance of God. Do you ask, who shall be the judge? Every one his own. The violated law of God is sufficient to inflict all penalties. "Vengeance is mine, I will repay." I do not ask freedom for those who wish to be slaves. I wish to be free, and ask it in all truthfulness and candor. Not that you grant it to me. I have a grant from higher authority. I only ask that you may not undertake to abridge it. Most very good, well-meaning people think freedom only another name for the outbreak of all the lower passions, with all others but themselves. If they think this be their own case, then let them if they will become voluntary slaves, and let God become the executioner of his own violated laws with others as well as themselves. Let them only put their brother man under such wholesome restraints as shall protect themselves. And let no one imagine there is a greater or more wholesome restraint on the evil passions of men than kindness, freedom, knowledge. If freedom is the bane of society, why is the passion so deep-planted in the human breast? Why, when we taste its sweets, do we say give me more; throw off your yoke. I cannot wear it; my spirit is too free; give me death, rather than your chains.

Were they not your loftiest minds that fought for your boasted freedom, when the British yoke was imposed on them? Has not every reform been accompanied with more freedom, and has not that freedom been accompanied with greater reform? If not, why your boast of American institutions? Why so much more intelligence, prosperity and happiness, at the north than the south? One end of the yoke that galls the slave has to be borne by him who enslaves. The master is the slave of slaves.

MY FREEDOM.

I HAVE, on more than one occasion, publicly declared my freedom ; but it may not be amiss to repeat the declaration, and define my position.

I do not feel myself responsible to any government or law except the right ; be that law of Russia, England, or America, it is mine to love, honor, and obey. The wrong I hate, abhor, detest, and will only bow to it as I am coerced, or to prevent a greater outrage on humanity. I resist no law, blood for blood ; but all laws of governments rendering evil for evil, though it be under the pretence of final good, I repudiate as barbarous and foolish in the extreme, and will only participate in, even as an evidence, except, as I have said, to save from a greater violence or inhumanity. Should I be so unfortunate as to witness a murder, I would not be the assassin's accuser under any of the prevailing governments of earth, and would myself endure the prison's confinement rather than appear as evidence against the offender ; not that I would countenance crime, but that I would *discountenance* the impolitic policy of eye for eye, evil for evil, which all governments claim as their prerogative. When states and nations will truthfully carry out, to all offenders, the policy that some have so wisely adopted towards their juveniles, I will join them heart and hand, and, if need be, devote my life to their interests and the pursuit of criminals, that they may be overcome with good. Until then, I shall be content — ay, proud — to be deemed an outlaw.

Our fathers declared — and we laud the declaration — that the unalienable rights of man were life, liberty, and the pursuit of happiness. And what is life ? It

is not a soulless mass of disorganized matter, thrown promiscuously together, contrary to true universal laws of love and harmony, but an internal principle of love, which attracts or brings together a mass, each particle of which harmonizes with every other and the great centre, and all take their appropriate position around the great centre of attraction. In other words, love is life, and God is love, — a spiritual element, in which we live, and move, and have our being. In a few words, such is animal life, and such we must enjoy, else resolve to the original. And what is liberty? Can it be to enjoy the companionship of a "chain gang," though in their irons they be permitted to rove creation over? What is "national liberty" to the millions who groan under the driver's lash? or to the many millions who sink beneath Oppression's iron heel? or to the many or few who themselves are slaves to the wrong to perpetuate the slavery of the millions? All earth is in bonds, and groans under misfortunes from which there can be no respite until each son and daughter of Adam have their individual freedom; not merely a freedom from the physical restraint and the task-master's rule; not a religious freedom merely to think in matters pertaining to a future sphere; or a political freedom to choose who shall be emperor, president, governor, judge, or esquire; or a social freedom to choose a single life-companionship, to be enjoyed in bonds. Freedom, to do its destined work of redemption, must be absolute, — religious, political, social, individual, perpetual. Such freedom alone is worthy of the declaration of our fathers, and such alone can make us worthy of the coming reign of truth and righteousness. Absolute, individual, perpetual freedom from any external or statute law, is my unalienable right, more sacred to me than my material life, and

more unwillingly yielded to oppression's rule, — freedom to think, speak, and act, independently of, and contrary to, the will of any other man, or combined number of men, provided I do not infringe on their right to the same.

And happiness, — what is it, or where is it, that our fathers should think it was something only to be pursued, not realized? As life was to them a vagary, and liberty only a national liberty, so was happiness something they scarcely dreamed of realizing in this sphere. And it is certainly not to be found with the religious throng who flock our churches, or the political who fill our public stations, or the commercial who compose our densely-populated cities. Nor is it found in the isolated abodes of the more rural population. Everywhere is the earth barren of the blessing of happiness. Happiness is compatible only with a true life of absolute love and freedom, which our fathers regarded as heterodox. When we have thrown off our necks this yoke of bondage, that forbids us to live true to our own internal loves, we can then pursue happiness with a degree of certainty of finding it. But do not let us, as did our fathers, think to protect or save our life by destroying life; or our liberty by joining those who demand bondage; or pursue happiness regardless of the universal good, lest we, like them, pursue it in vain.

The highest law we *can* fulfil is the law of love, which is written in us, and the highest happiness we can enjoy is that which is afforded by being true to that law or love. If our life is so pure that we can act it "right out," without a sense of condemnation within ourselves, or without infringing on the life, liberty, and happiness, of other beings, but, instead, imparting to all those blessings which we desire ourselves,

it may truly be said it is one with God, and no hand can wrest it from us.

I am well aware how interwoven are our acts and our destinies, and that all are involved, in a greater or less degree, by the perversion of freedom which I claim, yet claim it as the surest safeguard to human virtue and happiness. The good are more secure in their goodness by granting it, and the evil will be elevated by it, or will rid the world of themselves if too low to be influenced by the good.

I do not, as I have before said, claim the right to do wrong even to myself, but claim the right to my own consciousness of what is right, and a freedom from the judgments of others; and though the freedom I claim be ever so sacredly mine, I do not, as did our fathers, demand it at the cannon's mouth, or at the point of the bayonet. I ask not the right with the wrong, but with the right. I teach, I plead, I beg, I pray for it, and must, sooner or later, have it cheerfully granted me.

CHARACTER AND REPUTATION.

SAID Henry Ward Beecher, very truthfully, "A man's character is the reality of himself; his reputation, the opinion others have formed about him. Character resides in him; reputation, in other people. That is the substance; this, the shadow. They are sometimes alike; sometimes greater or less. If a man be able to achieve things beyond his time, his reputation will be different from his character. He who seeks reputation must not be beyond the times he lives in. It is important to men beginning in life to know which they want, — character, or reputation."

So much for Mr. Beecher's saying; and he might have added, a reputation founded on character would be lasting, and character would eventually found a lasting reputation; therefore character is the rock for those to stand and travel on who want permanency. Reputation is so fluctuating that, within the short space of a quarter of a century, one, himself occupying the same station, will pass from the honorable to the disgraceful, or *vice versa*. There being no permanent standard with society, one can do no better than live truthfully to his or her sense of right, perfectly regardless of the reputation others may award, yet always willing to examine opinions, unless they be made up of an old, exploded theory. We have nothing to fear except from falsehood, and have more to fear from that in ourselves than anywhere else. Numbers should be no authority for the reception of a principle. Truths are born into the world by individual minds, rejected, despised, and persecuted by the many. Numbers try to rule in various ways, but the right must prevail. Then be steadfast and unflinching in your own convictions against numbers, yet ready to yield thankfully to the right.

WHAT WILL THE PEOPLE SAY?

How often, when we are about to give birth to a thought by action, comes the second thought, "What will the people say?" and checks us in our course, or turns us aside from the path that we would otherwise pursue! and yet how absurd that one, with a tolerable degree of independence, should, for a moment, harbor such a thought, or, at least, cherish such a feeling, that "what the people will say," or think, should

restrain an action, or be an incentive to an action, that should otherwise be restrained! What the people WILL DO, in the way of violence to our persons or property, if we have no faith in an omnipotent arm to protect us, may be a subject more worthy of our consideration. Much bread is to be cast upon the waters, to be returned unto us after many days. Much seed is to fall by the wayside, for the fowls to devour; much on stony places, that will dry for want of earth; much among thorns, that will be choked; yet much, if we sow, will fall on congenial soil, that will bring an abundant harvest. Yet, after all this loss, that seems inevitable with the gain, there is a greater one that we need not sustain. We may not cast our pearls before swine, to be trampled under foot, and ourselves rent. What the people, blinded by their sins, may inflict on us, we may fear; but what the people SAY, *never*, if we have faith in truth. If we all await the commendation of the public mind, what travel from the beaten track of the past dark ages of sin, ignorance and misery? Where science? Where light? Where truth? If thus we are to be bound in the past, then let us close our eyes until the blind see; stop our ears until the deaf hear; stand still until the lame and halt walk erect with us; and let the tide of intemperance, the ravages of war, and all the curses of all the slaveries flow back upon us with their devastating floods, to engulf us beneath their merciless waves. Not thirty years since, the people said, Let us drink even to intoxication; let us swallow the pleasant beverage, though we revel with fools, or wallow in the gutter with the swine, or spill our brothers' blood like fiends. The time was, when "the people," the good Christian people, quaffed the intoxicating cup in commemoration of Jesus Christ.

What have the people said of all reforms and reformers, whether of morals, science, government, or religion? Have we not always found them ready to condemn every innovation, or time-honored custom, and even to silence investigation, when possible, with scorn, threats, and physical force? If we dare not speak, for fear of what the people will say, how long may we not wait? When will all the people be ready to receive even the simplest truths of nature? Who ever knew the people to give utterance to a great thought until the one or few, with the risk of sacrificing their reputation, their liberty, or their lives, have taught, have plead for the truth, for days, months, years or ages? The few, as leaven in the lump, help it to rise contrary to the inactive principle of the mass, and the mass come forward to glut themselves in honor of the elevation they have attained, and drink toasts to their own drunkenness and dishonor, in honor of him or them through whom they enjoy their elevated position, and then stand ready, with their gorged stomachs and swollen eyes, to poh at another thought that a more temperate or sane man has given birth to. Thus it has been, and thus it probably will be.

The people now say, here in free America, near a century after declaring that all men were made free and equal — by their infamous fugitive slave law — that the black man *shall not be* free, and, by the laws of the people we may all be, in fact are all, man-catchers — freedom, arresters — to hurry back into slavery the man who asserts by flight his right to himself. Go to the halls of Congress, and learn what the people are about to say by their Nebraska bill. Go into yonder street, and ask not, but learn by their movements, “what the people say.” They have just come forth (or at least not one rolling of the earth on

its orbit since) from the sound of the gospel of Jesus Christ, where they bowed the knee in reverence to the doctrines of that reformer, and now watch their hurried chase after gold — now after distinction, now after revenge. Now see humanity trampled into the dust. Now see their own persons defiled with pernicious food, stimulants and narcotics, though the sound has hardly passed from their ears, "Keep the body a fit temple for the Holy Ghost to dwell in."

What the people say may or may not be right. It should suffice us that what we do is right, regardless of what the people say. It is pernicious indeed to wait until the public mind is all ready to embrace an idea before we dare advance it. Enough that they are not swine to rend us. The saying may be true that the public mind is not ready to receive such thoughts as we have to give, but it may not be true that we should withhold such thoughts. Very trite sayings, "Whoso lighteth a candle, and putteth it under a bushel;" and "Let your light so shine that others may see your good works."

What will the people say, when they open their eyes, so that they can see the beauties of Christianity; the beauty of obedience to the laws of God rather than the laws and customs of men; when, instead of worshipping in yonder temple, they worship in the temple of the living God in their own hearts; when yonder war-ships shall decay at their moorings, and yonder prison be without a prisoner, and yonder courthouse without a criminal, yonder lawyer without a client, yonder physician without a patient, yonder priest without a dupe, yonder almshouse without a victim, and each human being an independent, healthy, happy sovereign, under God, the great Ruler; — I say, what then will people say? They will bless those

who dared to do, and fear *not* what "the people" said.

CONCLUSION, TO REFORMERS.

OF what avail is all this precept without a corresponding practice? None at all; better not say, than say and do not. Better live in ignorance of a better state; die in ignorance, than acquire a knowledge of the truth and falsify it.

This book was designed for a practical purpose; to teach those whom it could teach, and to call together those who are ready to sacrifice (if sacrifice it can be called) their present false conditions, relations and associations, and enter into new conditions, relations and associations, that shall give, in place of war and strife, peace and quiet; in place of want, plenty; in place of bondage, freedom; in place of envy and antagonism, love and union; in place of discord, harmony; in place of sickness, health; and of death, life. In a word, it is to form a new world, a new kingdom, even the kingdom of heaven, the kingdom of God, of love; a kingdom whose existence shall not depend on an external evil force, destroying human life to save itself, but rather upon an internal power of goodness, that can give life — that can quietly yield the external or material life for the internal or spiritual life, which is with God an inheritance as lasting as eternity.

Such a kingdom wants those who have outgrown the present false organization, and are seeking one without faults; such as are ready, as said Jesus, to "forsake father, mother, brother, sister or wife," for such alone are worthy of the gospel of truth, and such alone can withstand the ordeal, and render to humanity the inestimable service she so much stands in need

of. We are not to forsake any true thing or principle, but the false only. If a principle be true, it is worth living, leaving the consequences out of the question. If it be false, the sooner we abandon it the better, for nothing but evil consequences can follow. We can ask no bonds of people not to forsake us and turn back, still every one should count well the cost, and know for themselves, "if it will pay." It is but a trifle for those who are rich in love to forsake all the present world and its falses; but for those who are poor in the pure spirit, and are wedded to the world as it is, it is a sacrifice they are illy able to bear. By and by, when they shall see more plainly the weakness of the present order, and the strength of the coming kingdom, they will be better prepared to join us. We must leave the present world with all they can truthfully claim as theirs; but ourselves, our individual selves, if we are free men and free women, others have no right in. If we are held by other ties than those of love, we are not free, but in the bonds of slavery; to escape which, it were better that we make an effort, even if we die in the struggle. Death has no terrors to the loving free one compared with chains on the soul. Then I say, to those who are free in spirit, break the deathlike bonds which hold you, and come out from such, and unite your efforts and your destinies with those who, if need be, will give their life for the spread of truth.

The stake and fagots, rack and prison, were once offered as the strong arguments against truth; but those days are well-nigh spent, though the ignorant, bigoted conservative is not without his means of persecution, which may come in the form of slander, which seems almost the last dying groan of error; but such or the prison will pass *us* unharmed if we offer no re-

sistance or retaliation. The professed Christian world has hardly churches sufficient to hold the dissenters from the present practice of the church associations. Nor have governments prisons enough to contain a tithe of the "come-outers" in spirit, and, would they all but speak their inmost sentiments, the cry for social freedom would ring from pole to pole as has the cry for religious and political. Were all the real heretics at heart, against the prevailing religions of the world, now on the altars, ready for the sacrifice, there would not be enough left to apply the torch; therefore, the lovers of truth need only to speak, and their voices would ring together the welcome of a new social order, while the old would breath out her last expiring breath without a struggle.

Temperance is indispensable to the success of a new social order. First, that there may be health and harmony among the members; and, secondly, that they may rise above pecuniary embarrassment. Those holding the moneyed wealth and power will be slow to yield it, and place themselves where all such power will be lost to them, and their own truthfulness and benevolence rather than gold, is to be the standard of worth. Truly, it will be hard for such to enter the kingdom of heaven; therefore, it must be made up of those who at present must of necessity, as well as of choice, dispense with the riotous living of much of the world. There must be individual harmony within ourselves, which cannot be without temperance, ere we enjoy harmony with universal nature.

Temperance here spoken of means more than to abstain from alcoholic drinks. The poisoning of the system with tea, coffee and tobacco, which is so general, and the surfeiting on the carcasses of dead animals, which is followed by a further poisoning in drugging

to obtain relief from previous poisoning, is but a step behind in the broad road to drunkenness, which the public are so ready to suppress by any means, fair or foul. The harmonies of universal nature forbid the destruction of animal life, and the judgment is physically, morally and spiritually, on those who consume the flesh, as well as on those who imbrue their hands in the blood.

To me baptism seems quite as indispensable as temperance. Not the formal ceremony once performed, answering a lifetime, but a thorough ablution of the body daily. Cleanliness, purity, health and harmony, are all coëxistent virtues, and I cannot see how the latter can prevail without the former. I think I never knew one entertaining correct principles who did not cherish daily ablution as a sacred ordinance. John the baptist well understood the necessity of water baptism, to prepare the mind for the reception of truths taught by Jesus.

Dress has more importance attached to it than many imagine at first thought. The torturing of the body to ape the fashions of society is but little better than suicide ; to commit which outright, in a moment, to save one from a miserable life and a lingering death, would give the public mind a dreadful shock ; while to follow nature in all things, not heeding the follies of society, would be quite as shocking an affair. There must be moral and physical purity, which will give us a self-reliance for happiness, rather than leave us afloat to follow every current of a vitiated public sentiment.

Free criticism is essential to the unity and harmony of any company. And this can be without the mischievous, unfriendly, fault-finding spirit which usually accompanies it. It is our loss as well as others that

we entertain an error in precept or practice, and our benefit that we are watched and admonished in a friendly manner. The world now criticize, condemn, and pass judgment and punishment on the delinquent; but when they learn the true doctrine of circumstances, — that all have done the best they could, and the worst also, and that really there should be no praise or blame attached to any one, — their criticism will be without censure or medals. It will be to teach, leaving the wrong-doer to the censure of his own conscience, and the well-doer with the satisfaction of having done right.

This doctrine of circumstances is the foundation, the rock on which to build charity, and without which we cannot be charitable. Without charity, our criticism will be with the spirit of condemnation and judgment or punishment. Forgiveness follows charity, and as we “forgive, so are we forgiven.” Forgiveness to others is followed by the same to ourselves; not so far in the rear as to only overtake us in a future sphere, but with the utterance of the breath, or with the escape of the thought, “I forgive,” we are repaid with an internal satisfaction, “I am forgiven”? It is a heaven not to be sought after, but already won.

Who that does not aspire to a higher destiny than the world now presents to us? Not they who repeat the prayer of Jesus, “Thy will be done in earth as in heaven,” though they may have no faith in the realization of so blessed a desire. Is there one, however low in the scale of humanity, who cannot say, in his or her heart, God speed the day when love and wisdom shall rule the world, rather than the misrule of the sword and its agencies shall continue? A kingdom of heaven is destined for the race, and those who have faith in it have only to live for it, while they leave

the faithless ones free to do *their* own work of destroying.

Association on the true free-love basis, is to do the work of human redemption, as association on the false basis has done the work of human destruction. We are to realize its benefits pecuniarily in its enhanced power to produce, and in the vast economy in expenditure or consumption. Socially, in the enhanced means of education, amusements and recreations, and diffusing the life and spirit of brotherhood through the race; and morally, in removing the many evils which now exist for money-getting, which sacrifice human life to that end. From the toy manufactory to the erecting of monuments, from the confectionary to the distil, from teaching the child his a, b, c, to his finished and polished education; in every department of life, from infancy to old age, we are to derive inestimable benefits from association on a true basis.

The uniting the labor of the sexes, in all occupations which are suited to both, will make much which is now mere drudgery a pleasant occupation. The heavy indoor labor, which is now performed by the female alone, would be shared by the male, while the light outdoor would be shared by the female; relieving her of much confinement, and invigorating her by partaking of the rugged exercise of the sterner sex. It is but little better than murder or suicide to confine our mothers, sisters and daughters, as is done, within doors so large a proportion of their time. Throw off woman's swaddling clothes, and let them, without the conventional impropriety of civilization, join the outdoor employments, and it will restore the rosy cheek, sparkling eye, joyous countenance, erect gait and elastic step, which are almost wanting, especially in American women, and it will make the sex man's

equal, and suitable for the mothers of a generation of free men and free women, rather than mere dolls and slaves. The isolated household of the present society subjects every housekeeper, especially mothers, to a drudgery but a grade above African slavery; and man, as well as woman, is a slave to a thousand evils which may be removed if he will. Our flesh-eating makes us all mere chambermaids for sheep, pigs, cows and oxen, and, indirectly, for horses also. We must be redeemed from these slaveries, and honest labor be made attractive, as it may be, even as much so as the hall of amusement now is. It can be done so, producing the necessities of life in the greatest profusion. And, having redeemed man from his *unenlightened* selfishness, all would enjoy as from the bounteous hand of nature. Then would the world understand why Jesus said, "Take no thought for the morrow," but "Seek first the kingdom of heaven."

Does this redemption seem impossible or improbable, or too far away, for this generation to anticipate? It would seem far more impossible, to me, to stay its progress. I would as soon think to dam the Niagara and turn its torrent of waters southward, as to stay the march of progress, which is to redeem the world from its want, strife and death, to plenty, quiet and life; making a "real of the highest form of my ideal."

"You can't" is the phrase of the sluggard, or those who have no faith in the right. "We can" much more becomes the industrious Christian. That the world, in its general course of rendering evil for evil, may never be redeemed, I do not myself doubt; but that a wise course will do so I have the greatest faith.

Said a zealous Methodist revivalist, "If God should tell me to tip the world over, I should tell him to stand by and give me a chance, and I would try;"

but I would say, "Give me a lift, and we'll make it go," — and it would go, and it will go. The world is really the other side up, and God, who is love and wisdom, through men's agency, is to do the work of righting it; and he or she who engages in it has not a hopeless or helpless task.

We may deny the oneness of the race, yet imperceptibly, in practice, acknowledge its truthfulness. Each nation, and the world of nations, is a vast association, but on a false basis, or without any basis — a shell without any nucleus — the form of a nut, without the meat, — all an external thing, without the internal principle of life, which is the *every* thing. The vast works of governments — all for destroying — are the results of union of effort, or association. What must be the benign result, when all the vast effort of man shall be wisely directed to the removal of the evils which they in their present organization are calculated to perpetuate!

I propose to make an effort to found an association on a true basis, and to that end offer my services as a medium of communication between those who are desirous of joining me. I wish to correspond with them, and receive the names of those who are ready for the move, accompanied with such other information as will be desirable to its earliest realization. Accompanying the names it will be well to give ages, occupation, and all circumstances which the writer would desire to know of those with whom he or she was about to join their destinies.

Each may thus know, before making a move, what of the external we have, which is thought so essential to success. But still there is much more depending upon the true principles innate in each of us, which if we have we are sure of success and without which, though

we may have the wealth of the Indies, it will avail us nothing, but, rather, insure us a failure.

The first and most important step, then, will be to locate on a soil that will, with industry and frugality, give us a support without a dependence on the moneyed interests of the world for labor. If the laboring man can now sustain himself in his isolation and robbery, he can live "like a prince," as the saying is, when he can have the advantage of association, and the product of his labor which by divine right belongs to him.

Next, after means of self sustenance and improvement, we want a press — "*a free press*" — that shall scatter the seeds of truth as the slave press does the seeds of error. If we would, we could not, and if we could we should not, seclude ourselves from the world, and the best means of communication is the press, each edition from which may be worth more for freedom than a legion of armed soldiers. It is the peaceful, though the effective, means of revolution, which will make the doubters quail, though eventually but to bless the means that set them free.

Though agriculture be the main, all useful trades can flourish, but none other; not as now those whose aim is money-making, though it be at the sacrifice of human life and happiness. The good of the whole, or the harmony of universal nature, must be at the bottom of every plan, of every plot. And the harmony of universal nature does not demand the destruction of one class by another, under any pretence whatever, but demands the inviolation of the law of freedom, that the corrupt may destroy themselves if need be; and the sacredness with which this law is held by the good will be their security against the evil.

The forming of one little association is by no means the height of my anticipations, though I would be

happy and proud to be found in one of very humble achievements, though there were no other in the world. What I wish and anticipate for myself, I do the same for all others who have like wishes. There are but few towns, perhaps not one in North America, but can furnish members for a good company, who would receive incalculable benefits from association; and let them be formed, and finally consolidated into one, as they must be if they are founded in truth.

If there are those who can associate on other base than that which I advocate, let them do so, that themselves and the world may have the benefit of harmony in some respect, or of avoiding whatever antagonism can be avoided. So much of the interests of the race as is united, so much is gain. But let none think to make themselves strong by making others weak, to make themselves rich by making others poor. Associate for self-protection, and not for others' destruction. Whatever may be the opinion of others, I can see no other base for reformation, can see no other reform that will not eventually need reforming. The principle of self-support must be in every association, else they must enslave another class, which creates the discord which destroys. Such do all governments. They claim the right to govern the people with their iron rod, and not only make the people pay for such usurped authority, but support a horde of drones who know not the blessing of supporting themselves as free, independent beings. Any government, to be a real benefactor, must at least be self-supporting.

With the same labor and habits of civilization as at present, the world might grow rich in association. But where could the slaves come from to produce for those who only consume, if the whole were really rich? With the present base I cannot see but there must be

riches for masters and poverty for slaves, and slavery for all, and can see no radical cure but love and freedom; but, as I have said, if others can, I hope they will exhibit it to a dying world. With a true base, there may be true riches for all, and slavery for none.

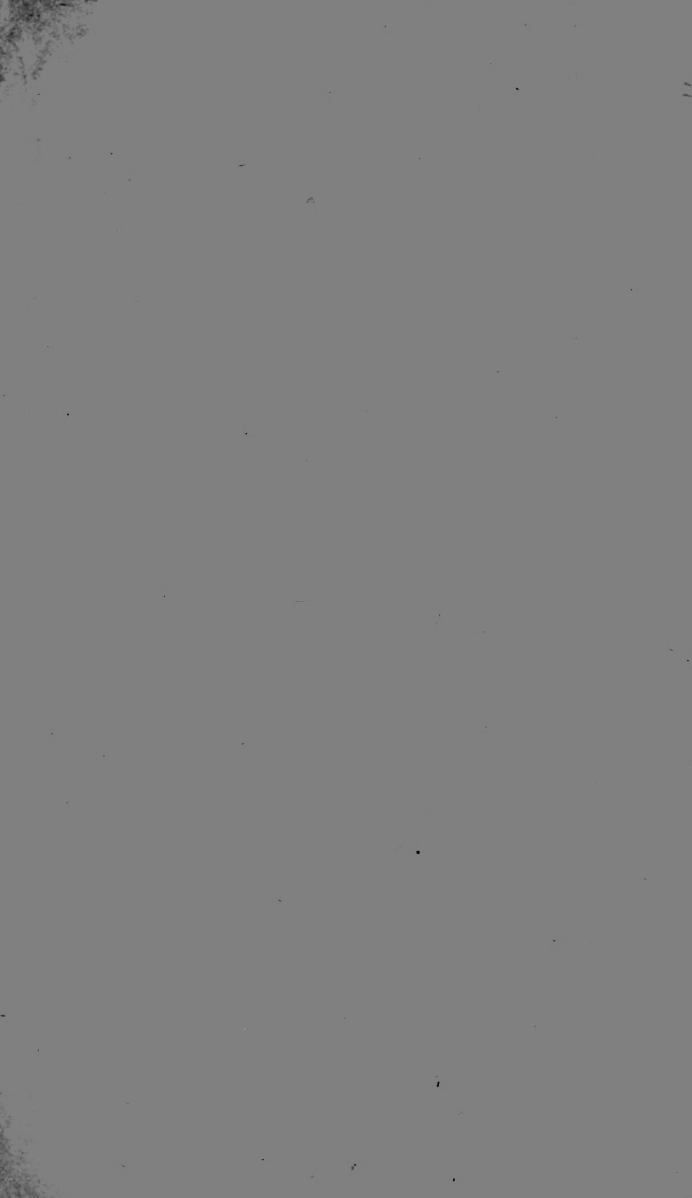
My address is Gardiner, Maine. And now let me hear from such of either sex as are ready and willing to unite their interests and destinies with mine, and as soon as practicable we will meet in conference, and settle upon further movements. All communications, desired to be so, shall be strictly confidential; yet I hope to find a little company, each of whom is strong enough individually to speak and live a truth in the face of the world; and a score of such associated would be invincible.

the first of these was the discovery of gold in California in 1848. This discovery led to a great influx of people into California and the establishment of many new settlements. The second of these was the discovery of gold in Colorado in 1859. This discovery led to a great influx of people into Colorado and the establishment of many new settlements. The third of these was the discovery of gold in Nevada in 1859. This discovery led to a great influx of people into Nevada and the establishment of many new settlements. The fourth of these was the discovery of gold in Idaho in 1860. This discovery led to a great influx of people into Idaho and the establishment of many new settlements. The fifth of these was the discovery of gold in Montana in 1862. This discovery led to a great influx of people into Montana and the establishment of many new settlements. The sixth of these was the discovery of gold in Wyoming in 1869. This discovery led to a great influx of people into Wyoming and the establishment of many new settlements. The seventh of these was the discovery of gold in Utah in 1871. This discovery led to a great influx of people into Utah and the establishment of many new settlements. The eighth of these was the discovery of gold in Arizona in 1876. This discovery led to a great influx of people into Arizona and the establishment of many new settlements. The ninth of these was the discovery of gold in New Mexico in 1878. This discovery led to a great influx of people into New Mexico and the establishment of many new settlements. The tenth of these was the discovery of gold in Texas in 1880. This discovery led to a great influx of people into Texas and the establishment of many new settlements.









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